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Cincinnati, Saturday, March 11, 1803.

Volume XII, No. 10

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BY HUDSON TUTTLE.

CHAPTER N.

JANE GREY.

After admonitions and congratulations, good-byes, and handshakings, the congregation dispersed, and Howarth heartily glad to be free from the infliction excused himself from dear Brother and Sister Avery, who entertained him, and hurriedly walked toward the hotel. Turning into the alley he put on a pair of grey side-whiskers, which he drew from his pocket, laid his silk hat in the shadow of the fence and par tially covered it with snow. He drew from his pocket a soft slouch hat which he pulled down over his forehead. The disguise was so perfect that when he inquired for Jane Grey of the hotel clerk, although that worthy well knew him, he did not recognize him. He had not seen her for two years until she arose in the church. After she arrived she had sent him a note saying that if he did not call on her before service that evening she should come to the church and publicly denounce him. He did not believe her, and, in fact, the letter was handed him by the messenger when on his way to church. and it was impossible for him to make the visit. He had trusted to luck, and was immensely pleased with his adroitness with which he had concealed the meaning of her words and gave her to understand that he knew her, and thus forstalled any further damaging revelations she might make. How would she receive him? Would she plead with or upbraid him? Whatever might be her temper he would meet her on her own ground, and, if necessity came, there was a dire resort he well knew of to save his honor before the world.

When he reached the door of her room he paused and taking off his disguise thrust it in his coat pocket. He rapped and the woman he sought opened it and stood before him. Had her face been less care worn she would have been beautiful. Her eyes were large, dark, and luminous, and her thick hair, unloosed, fell over her shoulders like a veil.

"Oh, you!" she exclaimed. "I did not expect you to-night."

"Nor did I expect you at the church."

"I wrote you I would come, unless you came to me." "I received your letter and gave you credit with decency

to stay away.'

"Decency! Do I hear aright! To come to the church was my object in taking this long journey. I wanted you to do justice to your child if you would not to me." "Did you bring the child?"

She went to the bed and, turning back the coverings, said: "Look, there is the boy who bears your name. He is called a pretty child. His ways are sweet and affectionate. Look at him and say if it is not your duty to share the burden with

"Why should I? I am engaged in a work requiring great sacrifice, I am commanded by the Holy Book to forsake wife, child, and home. Now you see, Jennie, I can not forsake wife or home for I have none."

"What say you? Am I not your wife?"

"You probably think you are, for you are deucedly honest and would not do wrong or fall into the ways of Babylon, but I am compelled truthfully to inform you to the contrary."

"You are mistaken, not I."

father's house in C ---- while I was filling an engagement in will have our own home and years of happiness." Saying teachings, at war with each other, much to our discomfiture that city. We fell desperately in love with each other and when I proposed a private wedding you consented. We went out one evening to have the ceremony performed. You thought we went to the residence of a clergyman, sweet simplicity, it was the house of a friend of mine, a nice house, and castles she had built in the days of her early love were not brable. We must prove that death is really a myth, and ble for him to get loose, we sat around him-my husband, one of her serving men performed the service."

"It is false," she cried, "false as your black heart. This friend of yours was not as villainous as you supposed her to be, and the ceremony was performed by one having the right as a clergyman. Our marriage is legal."

"Curse her for telling you that!"

"Rage if you please, I am your legal wife, and I come not to interfere with you except as regards our child. I can take tion. She reached forth her hand. He gently took it in both o the volumes of profane history, its pages are so much care of myself, but the child imposes a double task. As its father your duty is to care for it. Instead you deserted me left me in disgrace, and as a disgraced woman I met sneers

"You refer your disgrace to me? You ought to have known that a secret marriage was a damaging admission on your part sure to end in what the world calls immorality. You will remember that you were not backward in your consent."

"Well I know that I was under a strange infatuation. I did as you, not I, willed, and even then felt, as I have since discovered, that I was a dove in the talons of a hawk."

"Really you are improving under discipline! The sweet girl who was over-obedient has with other qualities grown eloquent."

"Sneer at me! I can bear it for your mother's sake."

"My mother's sake?"

"Had she not claimed you, I should not have believed it possible for her to have such a son."

"When did you meet my mother?" he asked with feigned me."

"At the hospital where for three months I suffered after my child was born. Your mother came one day to visit the patients like an angel of mercy that she is, and stopping by my couch inquired of my sad experience. I told her all: our private marriage, my vow to you that I would not reveal the ish a home without asking favors of her. She placed her seated herself. He came to her side and, taking one, said: ies like our moon. Eons of years more roll on, and as it served for the public schools. Those who choose to maintain

secret until you had established yourself and was able to furnsoft hand on my forehead and said, I had been a poor deceived girl, and, as a duty, she would care for me, as she felt forth we share the good things of the world as well as the here attracted, it again gradually grows smaller and is itself course, the right to do so; but they should have no aid from responsible, as your mother, for you."

"Did she fulfil her promise?"

"As my own mother she came, and when I was strong enough, carried me to her home. So far as she has been able has she shielded me. Yet I feel my dependency. You must re-

"Must?" he said scornfully. "Go to my mother and tell her, what she well knows, that I am imitating my father. She continued the conversation, referring to incidents in the past ternal and indestructible; always has been and always will Press.

married him for an angel, and found she had caught a very and making glowing promises of the future. As he talked be. Everything we see in the physical universe, man indevil. She will sympathize with you."

"Will you cease this badinage? Will you reply in earnest her arms on the table. and tell me if you will do my child and your child justice?"

"What if I dare to say no?"

"You dare not."

"Ha, ha! Dare not! Then I say no; I will not."

She stepped toward him, and, with flashing eyes and threatening gesture, exclaimed :

"William Howarth, I know your past; two at least of your crimes. As there is a God in heaven you shall."

"You have been in the detective service!"

with me, you had already blasted the life of one who had terial in the swamps of Louisiana with vodoo incantations. trusted in your honor as I have done, and in her innocence She will not die. It would be troublesome for me to have her the tug of war. When we leave the field of matter, and travmarried you, as I But, alas, no hand thwarted your efforts as die. She will, however, awake to morrow morning raving was interposed to save me. You cast her off, and she with mad, and a maniac can not testify. Well, Mr. William Howsoul scorning the world, with a burning hate for man, rushed arth, you have had, even for you, an exciting night, and tomadly to that vice which administering to his pleasure, brings morrow another bout with sin and the devil has to be fought. him most swiftly to damnation. A word from me and she will You must quiet the anxiety of Brother and Sister Avery." denounce you."

"Ha! ha! Indeed, you have improved; you talk with the hearing no one, went out, closing it gently behind him. volubility of a preacher or an auctioneer."

"Hush," she exclaimed, "there is another whom you ruined with your sweet and blasting promises without even the mockery of a ceremony : Mildred Rodgers! Ah, you start! You blanche! Well may you, for she has sworn as she lives to expose you, and bring your cause to a close."

"There you are at sea, Jennie, I have no fear from that

"How are you able to speak with such surety?"

"She is dead. Only yesterday she was buried by the people of this town. You are too late."

"Dead! Then, William Howarth, you killed her!"

"Do you speak from knowledge, or have you clairvoyant powers to see through a mill-stone or the bottom of a well?" "Your cool assurance may not sustain you under the publand chill the blood in our veins to the very heart's core?

"It has as yet met the demands, as you will testify, when you sought to frighten me in the church to-night."

"I at least am living, and as I am alive to-morrow, I go before the authorities and denounce you for the murder of this ones (for they loved in those primitive days even as they do

The manner of Howarth met with one of those swift changes which astonished his intimate acquaintances.

"You are superb when thus excited," he exclaimed with an affectionate appreciative smile. "Hard as has been your usage nor word of love or hope from the dumb ligs forever sealed; you have grown beautiful, lovely as you were. I was tensing and only worms and decay followed in the wake of the terriyou, I come to make reparation and to bury the past if you the catastrophe that laid their loved ones low; and so death employ them. Tens of thousands of witnesses testify to the will do so—on, if you can do so—and by my devotion make to them became a terrible monster, and its very name has you happy in my poor way."

She looked doubtingly into his face. The complete change of Terrors." at first awakened her suspicions, which were swept away by his tender solicitude. Approaching the bed he bent over the and tether the mouster, and examine in the refulgent light of child. "He is awake! Allow me to take him in my arms."

"He is fearful of strangers."

of his and kissed her.

"His father ought not to be a stranger."

tenderly took the child in his arms.

ma's mouth. A nice, sweet blending! What say you? Want has grown with our growth and strengthened with our lier. I placed one pair under my feet, and held another pair my watch?" As the child's eyes caught the shining charm strength, and completely fills the niche in our perception in my hands. In a short time I opened them and they were suspended from the chain. "He may have it and when he fitted up by nature for it; and while the new idea, the new gets larger one of his own."

"Allow me to refresh your memory. We met at your what I was casting away. Well, well, I will make it right. We by recent discoveries in the psychical field, and our lifelong which he placed the child in bed, and with that strange in and unrest. fluence he was able to throw out, one moment attracted to So far I have only made an assertion that death is only a him, the next it fell asleep. The mother experienced a deep myth; but the days of assertions without proof have passed. joy such as had not before entered her lonely heart. The The scientific mind demands the proof, and science is inexthen hopelessly in ruins. The day would come, was here, where in all the universe of mind and matter are we to find son, Mr. Vally, and myself. We sang "There's a land that is when her wrongs would be righted and she become an such proof? honored wife and mother, proud of the child of her love. In- If we pile, one upon another, all the sacred books of all stinctively she stretched out her hand. She had yearned he religions of the world, and lay the whole pyramids at the for these kind words, this husbandly attention, as a withered eet of science, she will not accept them as proof; her anflower for the delaying rain. From an abyss of desperation wer will be, "They are myths, all of them. You can not she had been suddenly exalted to the summit of her ambi-prove the reality of a myth by another myth." If you turn

> shall be obliged to return soon to Brother Avery, who is en- on every hand, and the proof is all the other way. Every tertaining me, for he and his good wife will sit by their fireside until I come. I will call again early to morrow. My time | lreadful reality, and we are almost persuaded that it is so. is taken for this entire season, at the end of which I shall have a snug sum, enough to purchase a home, and there we prings up a youth, a giant, goddess-born, like the beroes of will live for our own happiness. Meantime do you not think it best for you to return to our mother? You may assure her that at last her prayers have been answered, and having sown he whole universe-all there is is composed of two things my wild oats, I have become a respectable, nay, godly minis. Ie first takes us into the world of matter and shows it, travter of the Gospel."

She fell under his strange fascination, and his suggestions were according to her desires.

"I have a treat for you," he said. "Do you remember my bringing you some oranges once; it was the second time we

"I did not know how to peel them properly, and you taught "Well, I have some of the same; they might be the iden-

tical oranges. I saw them as I came, and they revived thoughts of that old time. So, I said, I will take her some of these as a peace offering and show her that I remember." A radiant smile lighted the face of the woman as she toyed

with the globed fruit he had thrown in her lap. She arose and placed it in a fancy basket at the table beside which she "Let us, dear wife, eat this together as a symbol that hence-

He took a knife from his pocket and with great care proceeded to cut the orange. "If this be symbolical, I must be sure the halves are exactly

equal," he said as he handed her the half. "We will sip this nectar from its own chalice." Together they pressed the fruit and drank its juice. He

hereves began to droop, her head bent forward, she placed cluded, is composed of atoms of matter, each individual

growing dark. I am so sleepy -so westy - you constantly apart by the laws of repulsion. So says science. The atom swake me. Please let me sleep." Her head fell supinely on can not change; can not die; it simply groups itself with

"You held a good hand, my girl, but there is nothing like while vitality is intact, then drops away, rests, is re-vitalized, having the high cards in your sleeve. There is a proverb about a two-edged sword or knife. I carry a two-sided knife, eternal round, but does not die. which, when it is used, has the wonderful gift of leaving one half of the fruit it cuts different from the other. Poison? "Sufficiently to know that before you become acquainted No and yes. It was brewed by a negro, who gathered his ma-

He put on his disguise, listened at the half-open door, and

(To be continued.)

Written for the LIGHT OF TRUTH.

DEATH.

DR. S. T. SUDDICK.

Death! What a cold shudder thrills us at the mere expression of these five simple letters placed in the position to spell that little word.

No other combination of five letters in the English language can produce a like or as great a sensation. Why is this? Why should the word death have such a potent power over the human mind that its very mention should cause thrill of horror to fly along the nerves with lightning speed,

Because the meaning of the word is not understood. Away back in the early ages of the world, when the human mind was in its infancy, death was looked upon and believed to be annihilation. Our early progenitors saw their loved now) striken down and die, and although they lighted the sacred fire, performed their incantations, and cut themselves with stones until they were bathed in their own blood, yet no look of recognition came over the wide-open, glazed eyes come down to us through the ages of the past as the "King

Now let us shake off this abject fear, born of ignorance, the nineteenth century; and what do we find? A myth-

The discovery is so stupendous that the wisest and most How her heart thrilled at that acknowledgment! He advanced of us can hardly realize it. There seems to be no Donovan, of Walnut Hills. I bought some slates, cleaned place for such a fact in the human mind. The old, hereditary and nailed them together, and visited Mr. Donovan. He tied "What a little man! He has his papa's eyes and his ma- idea of death will not be dislodged. It was born with us, a handkerchief around them, and hung them on the chandeconception of death, is crowding it hard for admittance (and The child, delighted with the attentions, cooed and laughed there is not room for both), it still refuses to vacate the premises and let the new idea in. And so we find ourselves, as it hear the noise of the writing, and when finished it was in "It was shameful for me to leave you. I did not realize were, halting between two opinions; our reason supported

nore replete with death. If you traverse the world of mat-"Let us be seated," he said, "and talk the matter over. I er for proof that man is immortal, you find death and decay hing in nature seems to proclaim death as, an ever present

> But now, in the latter part of this nineteenth century, ild, and he intercepts our path, and like the angel says Come, and see." And what does he show us? First, that ling on its "eternal round," all matter moving in spirals 'o illustrate: the worm breeds the butterfly and dies, and the utterfly lays an egg and dies; the egg hatches the worm, and natter has gone on its little rounds.

A man died while crossing the plains; his companions uried him, and planted a peach stone on his grave. It sprang our dear ones could come to us. p and grew to a tree, casting its roots deep into the decaying ody, bloomed, and ripened its fruit. A famished traveller ithout food or drink saw and reached the tree, ate of the :uit, received new strength therefrom, filled his pouch, rested nd slept, and went on his way refreshed. Exhausted matter ad been revived, and was again flowing as good rich blood | Jersey providing that the State shall annually appropriate a

thabited, rolls its round for wons of years, grows old and become a law. The State school fund should be sacredly rence gradually grew larger by atomic dust which its atmos- schools separate from the public school system have, of isintegrated and wasted; and as atomic dust again goes to the State school fund. Once the American principle of pubuild other worlds until it is not, the astronomer points his lic support for the public schools only is invaded, there can elescope in its direction in vain. Matter has again gone its be no telling where the invasion might end. Such a law tomic round. And a day will come, wons of years hence, would be an entering wedge for the complete destruction of hen the sun that shines for us to-day will be extinct; yet in the American system of public schools. No matter by what p case has death occurred. No atom of matter has been limitations surrounded, there should be no appropriation of ist; it has only changed its form. An atom is an atom public money for private or denominational education .- N. Y.

thing being a congregation of atoms and no two touching, "I do not understand your words," she said wearily, "it is each other, held together only by the laws of attraction, and other atoms. To whatever group it is attracted it remains and attracted to other aggregations, and so goes on its

Now, as science admits and teaches the indestructibility of matter, we may consider it proven that death, so far as matter is concerned, is only a myth. So far our young giant is triumphant; but his task is only half finished. Now comes erse the more intricate field of mind, our task becomes far more difficult, and our assertions more hard to prove. What is it that all these ages vitalized matter, and caused these atoms to form aggregations from the worm to the world, from the monad to man? We answer, mind. Mind and matter united form life, set up the laws of attraction and repulsion that holds the atoms in form, whether the form be that of a worm, a butterfly, a man, or a world. When mind parts from matter, the process of disintegration begins, and the atoms fall apart from the force of their own gravity, and again go into other forms. But how about mind?

We assert that while matter moves in spirals or circles, mind ever advances onward and upward in the scale of being carrying with it the germ of a higher and a still higher life. It moves in straight lines, not in circles. Evolution-eternal progression is the law of mind; and it is this nineteenth century giant, Spiritualism, and it only, that proves this. And how? By communion with our loved ones, whose bodies we long ago saw laid in their graves.

Skeptical reader, be you Christian or Infidel, Jew or pagan, atheist or deist, rich or poor, white or black, old or young, Spiritualism says to you, one and all, "Come, and see."

When the queen of Sheba heard of the fame of Solomon, she journeyed to see him, and her verdict was that the half had not been told her. This is, and ever will be, the verdict of those who investigate Spiritualism. But you must come

If to see the glory of Solomon was worth the journey into a far distant country, how much more is it worth to see the glory which Spiritualism reveals to those who will take the trouble to investigate? Do not stand back and ridicule and say it is all humbug. The day for such lame refutations as that has passed, and you only show your ignorance when you truth of spirit-communion, among whom are some of the brightest minds in the world. Life, after the disintegration of the physical, is a proven fact, and death is a myth.

#### CONVINCED THROUGH THE PHENOMENA.

To the Editor of the LIGHT OF TRUTH I was persuaded by friends to investigate the phonomena

of Spiritualism through the mediumistic powers of F. M. covered with writing from my father, David D., and one from my sister Ella, and daughter Lenora, as also one from Mr. Donovan's control, Dr. Abbie E. Cutter. I could very distinctly several different colors, no pencil being used. When I showed this to my family, they wanted the medium to come to our home and get the same results there. My son made arrangements for him to do so, and give a physical seance. He agreed to come, and said I could make a sack and tie him in it. I made the sack with two holes in the side to tie his hands to a chair. When we had tied him so it was impossifairer than day," and before we had sang the first verse the manifestations commenced. A guitar was floated over our heads around the room, touching the ceiling, and having marks on it made by the instrument, and so far away from the medium that had he been untied he could not have reached it. Hands touched our heads and shoulders. Writing paper and pencil was placed upon the table, and spirit hands wrote messages about private matters (which the medium could know nothing about), and signed names of our friends, in different hand-writing. Lights fleated around the room. Voices of friends were distinctly heard from the floating trumpet. Materialized hands took the slates and wrote on them, and returned them to us. My spirit daughter made a likeness of herself so that any one knowing her would recognize it. My husband and son are not now so ready to deny this phenomena as they were, for they know it was impossible for the medium to do the work. Mr. Donovan's guide to'd us if we would sit at home, our spirit friends would be able to communicate with us. We did as they directed, and now get table tipping and raps. We are therefore grateful to Mr. Donovan and his spirit friends for being able to convince us of the truth of spirit-return, for without this knowledge we would never have made the conditions so

MRS. MAJOR M. D. WILLIAMS. Walnut Hills, Cincinnati.

#### PROTECT THE PUBLIC SCHOOLS!

A bill has been introduced into the Legislature of New certain amount from the State school fund for the support A world is born in space, passes its formative period, is and maintenance of parochial schools. This bill should not

## OUR CONTRIBUTORS. PEN-PORTRAIT OF PROMINENT WORKERS.

PLEASANT READING. No. 7.

In reading a book by Dr. Eugene Crowell, I found the following paragraph, which I copy because it is "true as the

A large proportion of those who profess to be Spiritualists are no more Spiritualists than many who profess to be orthodon believers are Christians. They are mentally, and ofter morally, incompetent to be anything but noisy professors of what is far above their comprehension; but for those who can understand, no belief ever presented for the acceptance of man so completely supplies his religious wants, none so enlarges his aspirations for the good and beautiful, and at the same time furnishes the spiritual aliment which satisfies his spiritual cravings.

Spiritualism is a great deal more than its phenomena. It has a philosophy based thereon, deep as the foundations of the earth, and high as the heavens.

It is a good thing if an antagonist can be forced to talk with an opponent whom he has endeavored to subdue by contemptous silence. That the Catholic Church thinks it has cause to defend itself against Luther at this late day shows that it fears the ideas he advocated. Father Perdow, in his sermon on the great reformer, deliver in St. Francis Xavier's Church, demolished the Protestant idea of Luther, and made him a selfish, brutal man, whose "eagerness for marriage was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed."

Father Pardow says: "We Catholics have no reason to be ashamed of our doctrines." "The Catholic Church is always logical, consistent, and reasonable."

If not ashamed, they ought to be. They ought to be ashamed that they find it necessary to corrupt history and utter gross falsehoods about those who differ from them.

There is no "reason" in the scheme of theology, but granting the premises the logic is irresistible. Take, for instance, this plausible explanation of the necessity for purgatory, and Luther's divergence from the Church, as given by Father Pardow:

Thus going through the pages of the Bible we can find evidences innumerable in both Old and New Testaments of the fact that when sin is forgiven as to the eternal punishment due to it there still remains some atonement to be made before the sinner can enter heaven. It is therefore wholly reasonable that there should be a place—which we call purgatory-where such atonement should be made. And it is also reasonable that the suffering souls there should be assisted by the prayers and good works of their fellow members of the communion of saints.

This is where Lather made his split from the Church. He could not see that the Pope could grant indulgences, for which money was paid, by which atonement could be made by pious persons, not for the guilt of their sins-for which the only atonement is the merit of Christ-but for the penalty still to be paid to the offended justice of God.

Quite at the antipodes of theology is the inquiry: "Will the coming woman be bald?" by Miss E. F. Andrews in Popwlar Science, which shows to what ridiculous lengths the doctrine of natural selection may be carried. She argues that if a woman were bald she would not be able to get married, and hence the bald-headed woman would not transmit that tendency to posterity, while the bald-headed man has just as fair a show for marriage as the man of luxuriant locks. An organic tendency like this would be inherited by one sex as much as the other, and hence the argument proves nothing. The idea that an "old maid" could not get married if she were bald, is a conclusion worthy of a dude rather than a scientist. The conclusion is that the woman of the future will be the proud possessor of luxuriant locks, while the coming man will in early youth become as bald as a doorknob! It will, I presume, go on until the male babies will be born bald, and never have to trouble a barber.

To go back to theology, Father McGlynn has been re ceived again into the fold, and is reported elegantly happy. The American Pope did it, and the high-stepping priest will no longer attract attention. He ate his bit of humble-pie, mixed with dirt, and is a pitiable example of how superstition will destroy manliness and independence.

There is more than a grain of the ridiculous in the claims set up by Catholics that America belongs to that Church because Columbus was a Catholic. True, he was, and a narrow and bigoted one, too. Luther was only nine years old, and the Reformation had not begun. Catholics discovered America, destroyed the race of the Incas, wantonly massacred the Aztecs, enslaved the gentle natives of the Gulf islands, and by scourge and torture depopulated the lands where they found a primitive Eden. The Catholic Church founded the South and Central American states, even in the throes of revolution, utterly incapable of self-government or of pro gressive civilization.

Catholics discovered North Americs, but not until after a century of blood and misrule did the real history of the rise and progress to political, intellectual, and moral power of the opinion, the antagonist of Catholicism.

Written for the LIGHT OF TRUTIL.]

#### SPIRIT WRITING.

MYRA F. PAINE.

We have had a second visit from Mr. Mansfield with perfectly satisfactory results, both in slate-writing and circles. I enclose with this a message received in a circle by a mother whose heart was very desolate by the transition of an only and idolized daughter. It was written in the dark on a pad of paper repeatedly caressed the mother's face and head-arranging some other mother's aching heart, and perhaps lead her to by the results. seek a medium through whom she might receive testimony from beyond the veil, which would lessen the burden of a

We feel that Mr. Mansfield's visits here have given Spiritism a new impetus, inasmuch as the phenomena obtained has set many people to inquiring what these things mean and expressing a desire to investigate. He has promised to confined his labors to the College of Therapeutics. come again soon, and many hearts will gladly welcome

Well, mamma, I must write you another farewell letter, and now you must not think that I am not here when Mr. May and June of this year. Mansfield is not, for I am right near you almost every hour during the day. I want you to always keep cheerful and honor my memory (if honor it deserves) by cheerfulness. We shall soon all be together again. I know how difficult it is for you am real happy, and so is papa. kiss to you and my dear mamma. A good-night Painesville, O.

If a medium makes blunders, instruct him. If he puts the plates at Boston. these blunders on the controlling spirit, instruct him also, for through the medium you instruct the control. Spirits new philosophy. are as liable to blunders as mortals are.



BIOGRAPHICAL SKETCH OF DR. J. R. BUCHANAN.

DR. JOSEPH RHODES BUCHANAN is not a man to win the cotemporary fame that he deserves, for he has not been in the pursuit of fame but of truth, and consequently is destined to be more honored after his death than while living.

The development of psychometry is enough to immortalize him, but the discovery of the functions of the brain, and of the complex relations of soul, brain, and body, is a far greater achievement, which will win the gratitude of posterity. He has always been an original genius, excelling io whatever be undertook, and kept steadily in view as the aim of his life the improvement of humanity.

He was born in Frankfort, Ky., December 11, 1814. His father was a physician, editor, and author. At the age of seven to eight he was studying mathematics, history, and science. At the age of thirteen he was studying law. At the age of fifteen, his father being dead, he was earning his living in a printing office. At eighteen he became a teacher, and was introduced by Henry Clay and President Peers, of Transylvania University, to their friends. At twenty he began the study of medicine in the Transylvania College. At twenty-one he became a public lecturer on the brain, and devoted himself to solving the problems of the constitution of man. He devoted seven years to this task, by the end of which time, after traveling through the Southern and Western States, dissecting the brain and examining many thousands of heads and skulls, he discovered and demonstrated the psychic and physiological functions of the brain by direct experiment.

The discoverers Kepler, Galileo, Newton, La Place, Cuvier, and the most eminent chemists, even all combined, have thrown less light on the universe and the path of human progress than the discovery of the psychic and physical functions of the brain, which shows the wonderful powers of the soul in this life, opens the way for the exploration of the two worlds of life, reconstructs medical science on a new foundation, and settles all questions of religion, ethics, education, and philosophy. No one can realize this without the careful study of the "New Anthropology and Sarcognomy."

After achieving this immense work in seven years, Dr. Buchanan found all collegiate institutions, with scarcely an exception, barred against any new and revolutionary philosophy-unwilling even to give it an examination. He was compelled to engage with others in the establishment of an independent college at Cincinnati, which was established in 1845, and has been a success ever since—the Eclectic Medical Institute, in which for ten years he occapied the leading position. During this time he conducted Buchanan's Journal of Man and the Eclectic Medical Journal, published his system of authropology, and developed in an essay the doctrine of the "Nationalization of Land," which has since, by the advocacy of Henry George, become a national question.

At the same time he took a deep interest in all social questions, and advocated all real reforms. He had laid the founmight have been the pioneer of psychic science or Spiritualism had he not been otherwise engaged. He promptly recognized and understood the spiritual phenomena when they first appeared in the Fox family, and thus never hesitated to encounter the hostility of the medical, theological, and literary professions in defense of the truth.

Leaving the college in 1856, he gave his time for a number of years to the interests of his family, and the preparation of United States begin. That beginning was on the day the writings on education and philosophy. His work on the Pilgrims landed on our shore, bringing personal freedom of "New Education" is the favorite text-book of the most ad vanced thinkers, but his work on philosophy has not beer published. He has not been favored by publishers, and ha had to publish his own works.

When the war came on he was opposed to both parties Kentucky, and the tyranny of the corrupt military authorities with whom he came into collision.

During the war, and after its cessation, he acted as chair man of the Democratic State Central Committee, and exerted a pacifying influence, which resulted in 1886 in harmonizing the Union and Confederate parties in the state, eliciting much in a lady's lap, and tucked into the neck of the mother's dress gratitude, and a loud call to become the candidate for gov by the spirit fingers, which were distinctly felt, and which ernor, which he declined. It is a singular fact that for three years the able politicians of Kentucky surrendered to Dr the hair, etc. The mother requested me to send it to the Buchansn, who had never been a politician, the managemen LIGHT OF TRUTH for publication, that it might comfort of the State politics, in which his sagacity was happily show

Since the war, his wife having died and his family grown up (he has now four children and eight grandchildren), he re moved to New York City, where in four years his services quadrupled the attendance at the Eclectic Medical College

Removing to Boston in 1882 to establish the American University, he found the financial promises not fulfilled, and

After spending a year in Kansas City without benefit, he has located permanently in California, at Los Angelos, where the College of Therapeutics will hold its annual session in would have them do to you."

At New York he married in 1881 Mrs. C. H. Decker, who died iu Boston, March, 1891, whose wonderful psychometric genius is displayed in the "Manual of Psychometry." He when you feel so lonely, but, mamma, do the best you can. I also published at Boston the large work on "Therapeutic Sarcognomy," which is destined to mark a new era in the healing art.

Four editions of the "New Education" have been sold. The issue of its fifth edition has been delayed by the theft of

The "Syllabus of Anthropology" is the next great work promised, which will give the world a concise view of the

Los Angeles, Jan. 18, 1893.

### A JOURNEY TOWARD THE HOLY LAND.

For some time past I have, with a few others, been permitted to assist in a mission work among earthbound or unprogressed spiri's.

Those who have passed out of the body with no under standing of the future life beyond the speculative theory taught by theology, those who have cast aside all idea of a life beyond the mortal, and those who are in doubt and dread as to what may be in store for them when they shall have lain down the earth body-in fact, all classes, from the most

vicious to those of high ed cational attainment and good morals, have, for one reason or another, been brought into the conditions which we have established, that they might,

in various ways, receive aid and assistance.

There have been so many phases of life and character dis played through the individuals who have been brought to us, that we have received many interesting and useful lessons. The case that comes to mind at this time has given rise to much thought on my part, and the lesson taught through the earth experiences of the spirit whose history is here narrated, has its counterpart in the lives of most of earth's children.

The story of this person's earth'life, as briefly given us, was as follows: He had, up to a certain period, lived as do many men, a life devoted to the attainment of personal gratification and pleasure. Presumably, he was neither better nor worse than thousands of others. A time arrived, however, when he became dissatisfied with the life that he was leading, and fearful of that which might be in store for him in the future life. "Salvation through the atenement of Christ," offering an easy, and, as he hoped, a sure way to avoid the consequences of past errors; he availed himself of the promises held out by orthodoxy to those who fear to face and work out their earth mistakes, and "joined the Church." What Church it was that he united with matters little, as all orthodox denominations offer equal facilities for the avoidance of personal responsibility for human error.

The individual in question became a religious enthusiast possessed of great and soul-absorbing desire to visit the Holy Land. He seemed to feel that in no other way could be so effectually exhibit his repentanc: for the shortcomings of the past, as by a pilgrimage to the sepulchre of his Redeemer. Unfortunately for the consummation of the desire which he cherished, there was an invalid sister who needed his attention and assistance; and he was without pecuniary means, of his own, necessary to defray the expense of such an expe dition.

The old saying that, "where there is a will there is a way," held good in his case, as it has in so many others. Leaving his invalid sister to the tender mercy of friends, and appropriating to his own use trust funds in his possession, he started for the goal upon which all his hopes were centered. His longing to visit the land where Christ spent his brief earth life, was, however, destined to remain ungratified while he inhabited the body. As, by a sudden lurch of the ship on which he was sailing, he was flung headlong into the sea, in midocean, and thus ended his earth career.

Had he not been stayed in his course toward the Holy Land, what would he have found upon his arrival there? He would have contempled a bleak and barren country; and, in all probability, the thought that would have presented itself to him would have been-"well, it is no wonder that Christ preferred the beauties of heaven and the companionship of angels to a habitation in this God-forsaken country and the company of its people; if those who were here in his time bore any resemblance, in appearance or character, to the present-day inhabitants of the Holy Land."

If we each and everyone carefully examine our own deires and ambitions, how many of us will find that we are triving with what power we possess to gain some goal that may well be likened to the "Holy Land," which our unfortunate brother was attempting to reach? And like him, in a greater or less degree, we are oblivious of the rights of those who stand in the pathway of life through which we must pass to attain the desirable end.

The "Holy Land" of some is wealth; of others it is social distinction; of many men political power or preferment; of others inventions; of many it is ease and indolence; while that of some others, is to aid and assist poor humanity. But all alike are apt to trample under foot the but members of my family had been present at our sittingrights, privileges, comforts, or desires of those persons, who, through relationship or otherwise, happen to come between them and the object for which they are striving.

It is well that each individual should labor for the accomplishment of some purpose, otherwise life would be monotoa diversity of ideas as to the end and aim of earth life, there make a trial. The result tickles my risible faculties to this must, necessarily, be both good and evil goals toward which the day. When the plate was developed the headless body of a human soul will struggle. But whatever the goal may be let man became clearly visible, and my friend, with trembling each one remember that they still find a full and true record of every incident of their earth work awaiting them in spirit life; and that they must face every mistake, and by repentance and labor rectify it, just as surely as they will meet and enjoy the reflection of each good deed done while in the body, and sent before them into the spirit world.

ject of incir ambition they find it, like the "Holy Land," devoid of beauty in any form. And that they awaken to the as you know my skepticism regarding spirit manifestations, fact that they have long been striving for that which would but I must acknowledge that even my disbelief has been bring no lasting good with its accomplishments; that all the shocked. and was the advocate of peace. He opposed the secession of pleasure and satisfaction which it could bestow was gathered along the road . at led to its consummation, only to disap misty and impalpable, but still discernible. On the 25th ult. pear when that point was leached.

As our homes in the life trond are built of deeds and thoughts of this life, it behooves us to be cautious how we spend our time here, lest that, in consequence of our errors, the habitation which awaits the laying off of our mortal bodies be small, dark, and poorly furnished. Buffalo, N. Y.

Written for the LIGHT OF TRUTH ]

#### SPIRIT VOICES.

U. G. FIGLEY.

Harmony rules in success. Society is rotten; it is the most corrupt thing under the

The blustering boaster is sometimes humbled; so are pretenders sometimes exposed.

Nine times out of ten the man who says he forgives is a

It is very hard to live the maxim, "Do to others as you

No good man e'er 'scaped injury From the wicked world about, For the truths he kindly taught, It with evil voice did scout.

falsifier in his heart.

Is the wisdom of the ages, Known to all the seers and sages : It teaches man the death of creeds, And shows what are his greatest needs;

It says the dead do e'er return To earthly friends, though many spurn Such thoughts as " from the devil. Who in such things does love to revel."

Reported for the Liver or TRUTH

#### INSPIRATIONAL TEACHINGS.

MRS. MARY J. COLBURN.

LESSON VIII.

We have season to believe that during the early part of the traditional period our planet was undergoing great changes and transformations.

The science of geology testifies to the fact of repeated depressions and upheavals of large tracts of land surface. Whether the submergence was gradual or sudden, or whether it embraced a whole or part of a continent, we may never know, but ancient lore gives evidence that a large and well populated district sank beneath the ocean wave, and only a few of its inhabitants escaped the general destruction.

We pretend not to be the descendants of these few. We know nothing on that point. Doubtless there were people on the globe who knew nothing of the occurrence. But the survivors were an advanced people who knew how to commence life on the new continent. We can imagine fields of golden grain, flocks and herds, vineyards and olive groves,

and a season of general prosperity. The remembrance of this catastrophe must have made a vivid impression on the mind, and the recital of it from generation to generation forms an important part in ancient

Bear in mind the fact that various species of the earlier and lower animals are extinct. The rank vegetation of former ages was passing away, and the force that was acting upon mineral elements, decaying animal and vegetable matter, and forming new combinations, was overlaying the older strata

with new and better formations. Meanwhile the race itself had undergone transformations and improvements. Exercise of muscle had given strength and symmetry. Exercise of the perceptive and reflective faculties had enlarged and strengthened the brain, given prominence to the forehead, lustre to the eye, and expression to the features.

Social intercourse had refined the manners, a fitting costume adorned the person, and the human being of this age was far removed from the ape-like pair who sought refuge in

New experiences suggested new thoughts, and made a more copious language. New and diversified employments led to divisions among the people. To these divisions we attribute the diversity of ancient tongues.

The need of social order originated the patriarchal rule, and civil government was doing its work. Thus the human family had taken many steps in civilization before the pen had recorded the fact of its existence.

Written for the LIGHT OF TRUTH!

#### SPIRIT PHOTOGRAPHY.

DR. W. M. FORSTER.

Permit me to state for the benefit of your readers a curious psychological experience of mine, and one which may be of some interest to Spiritualists generally.

While investigating the phenomena of Modern Spiritualism a few years ago, it occurred to me to ask a spirit friend if such a thing as "spirit photography" was possible. The reply was in the affirmative, and an appointment was made with my unseen guest for an experimental "sitting" with a view of testing our ability-aided by friends on the other side-for producing such phenomena.

For the first experiment, and a number of subsequent ones, a camera and dry plates were obtained, and after duly testing the latter, and finding them perfect, I focused a lamp on the table, and extinguishing all the lights in the room, made the exposure (keeping one hand in contact with the camera) our spirit friend timed the various exposures by raps; the exposures lasted from four seconds to as many minutes. The first experiment revealed nothing, the plate after development being perfectly transparent. On developing the plate taken at our second experiment-a few days later-a few very small spots became visible. At the third and fourth experiments larger and yet larger spots were developed, and on developing the fifth plate the pretty form of a child, apparently about seven years of age, appeared. I thought it was about time then to let the matter become known-as no one and accordingly informed a professional photographer of my experiments. To my chagrin I was laughed at for my pains, but on my proposition to allow my friend to bring his own camera and plates for an experiment (provided I was allowed to see that his plates were genuine and had not been tampered with), my skeptical friend willingly consented to hands, laid down the plate and declared it was the "Devil." Since then I imagine his religious scruples have led him to eschew such unholy places as spirit seance-rooms.

#### A SPIRIT RAP,

Let each one have a care, lest that when they gain the ob- [To the Editor of the LIGHT OF TRUTH.]

When you read this letter you will probably be surprised,

any wife lately has been saying that she "saw things," she said the same thing again, and I laughingly said: "You must be a medium; let us try and see," still in a joke. We lowered the light, and under "uy instructions she asked: "IF there is any spirit present, rap!"

Inside of two minutes a distinct rap came apparently & the table. I poopoohed it, and said the noise was next door. But she repeated the request, and almost immediately a rap came at our very feet. Still I was unconvinced, although the tears were streaming down my wife's cheeks. As a last test she then asked for three raps, and immediately after three clear, distinct raps in rapid succession came on the table where the first one was heard. I am willing to make affidavit to this, and so is my wife, though I am a skeptic, nor was there a third party on the same floor with us, or who knew of it until after it happened.

#### Ex Nun Poisoned.

Marguerite Stomer, a former nun, who charges to have escaped from a Montreal convent, and who is lecturing in Bing hamton, N. Y., against Catholicism, was poisoned at the Hotel Crandall, Monday evening. Soon after supper she was taken with vomiting, and suffered intense pain. Dr. Stone pronounced it arsenical poisoning. Miss Stomer believes the poison was administered in a cup of tea by one of the waitresses. She says she heard them making many uncomplimentary remarks regarding her mission. She is now quite ill at a private house, but will recover. Miss Stomer says that Sunday she was apprised of the fact that there was a plot to poison her, and she was told to be on her guard. The botel people scout the idea that any of the dining-room girls had # hand in the attempt to poison Miss Stomer.

## Spirit Message Department ones who love them, and yet they are gathered in schools, and brings to you seems also to bring up new strength, even to

#### OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at s; scance begins at 2 ps. No one admitted after services have begun.

Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. Kirshy, Medium MRS. J. Clengo Wright, Chairman.

To justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

BE All communications concerning this department and questions from abroad must be addressed to

C. C. STOWELL,

ROOM 7, 206 Race Street, Cincinnati, O.

#### REPORT OF SEANCE.

Tuesday afternoon, February 21, 1893.

PROLOGUE.

Again we have assembled to learn more of that which per- yet the love that she bears is not as the love of the spirit, tains to the spirit and to open the door-way that loved ones When s'e enters the spirit world, she will understand what may enter. And as we look up this afternoon and desire with I mean that her love is not as deep, for she can not understond all the sincerity of our hearts more light and knowledge, that the fullness of love upon the earth plane. You may think you we may understand all things better, and be able to see clearly know; you may think that you understand it all, but you and view that which is good, and let that which seemeth evil don't Love is different from that which binds you together sink away from us. May all here understand the necessity of here and holds you together as families, and which binds you being earnest and thoughtful; of being firm and proclaiming still upon the spirit side of life. Yes, your babe is received that which they know to be true, and may the intelligences with love and loving care. It is there nursed, is taught, and that surround them, give them the light necessary to see the all the talents which that child has will be developed spiritdangers that lay in the pathway of progression. For there is ually. You will find, possibly, your child a great musician, danger, my friends; there are many things brought to bear against you as Spiritualists, not openly but through thoughts which touch you and sometimes cause you to stagger. But be earnest and honest; the intelligences that come to you day must not grieve and call your child back and back again to by day have not come for naught, but for earnest, honest you, but you must rest assured that it is brought to you, and it work to help you up and out of these conditions, to make your understanding keen, to make your eyes see and your ears hear. These, who are so watchful and who love you, and who desire Spiritualism to grow even faster than it is growing now, and who will bring out from many of the Churches of the earth as well as of the spiritual. those who know that Spiritualism is true, so that they will stand shoulder to shoulder with you. All this will be for the one purpose to prove to mankind that you are sustained by those who passed over to the spirit side of life, that they do friends, as I look at you every day, as I look down in this does come, when the trial comes, you will stand steadfast, if lieve they were really dead. I believe that they were asleep, banner of truth. Though they try to crush you or pass laws to silence you; though they would put away out of this life those who dared to stand against the Church, the mighty you will triumph if you will only listen to the loved ones as man Jesus as my brother, the same as I accept you. I would say they bring their love messages to you from the spirit side of that he was one who had given all of his life for good work, one

#### QUESTIONS AND ANSWERS.

QUES - [By C. F H., San Jose, Cal.] Are there different spheres in the spirit world? If so, would you please give us some information about them?

ANS.—There has been a great deal said about spheres on the spirit side of life. Friends, I would say this, there are many spheres on the spirit side of life. Each one of you to-day in this room, although in the same room, yet each one of you if we read the New Testament, if we read the life of this man are filling your own individual sphere. There are no two with the spiritual eyes open, we understand many things that standing in exactly the same sphere, and this question as to were not revealed in the days when Christ lived, and to-day the spheres in the spirit realm, I might answer much the same when your ministers stand and preach that through Christ's way. You gather together as families in your homes, the death is the only hope of salvation, I would say that Jesus did same roof covers you, and yet each one of you are occupying not teach this. He did not teach it as they teach it to-day. a different sphere; so in the spirit world. As you en- He may have taught it in a certain way. He may have said ter there you take with you the knowledge you have gathered in earth life, and thus enter into the sphere where you belong through that knowledge. And yet, your brother standing by your side not having attained as much knowledge shall be damned." I have read the Scriptures; I have taught he was buried. as you, enters in at his own sphere, and as you progress them just as they teach them to-day; I taught election, that a spiritually you grow higher and higher, attaining more of the spiritual, and then you will say, "I have gained a higher sphere," and still you may be alongside your brother who is still in a lower sphere spiritually. But I see a question arising ia the minds of some, and they say, "Yes, but other spirits have come and said there are different spheres." Yes, friends, there are different conditions just as you have different States. You may leave one State and enter into an- righteous, I was like the Pharisee. Now, friends, if you take comes to them at home. Celestia brings blessings from the other, and you may gain a great deal more knowledge in that the life of Jesus for your example, I would not have lighest spheres, and thanks her kind medium for her good State, or that higher sphere, if you so choose to call it, than you change it; I would have you go out in the highyou would in the one that you were in before. But asking ways and by-ways and seek the poor and the needy; I pirits. He is from Columbus, Ohio. about the spheres, I have to bring it home to you in this way. would have you seek the sick and the sorrowing; I would Each one fills his own sphere here; each one fills his own have you speak words of comfort to them; to do the work that sphere on the spirit side of life, but some progress onward and upward. You may depart, as it were, from one State to another and there learn more, and there are none of you who higher spheres, for you will have done your work well; you loved ones and come away for good. You will want to be toand again into the higher realms where the older spirits hold their councils, and there learn more and more of their knowledge, yet you will return and stay in the home circle with those you love. There is all through the spirit realms much ing separated one from the other, I have never found, and I have been on the spirit side of life quite a long time. But man and woman be earnest and thoughtful, gather all the knowledge they possibly can that they may enter into a sphere of knowledge where they may be enabled to help those who belong to them through the tie of nature into the same sphere with themselves. This is all I can say about spheres, sphere?" To this I answer, "Yes."

QUES .- [By W. H. F., Willis Springs, Mo.] When infants die are there angels waiting to take charge of them and take them into the next life?

tended. When you expect a stranger in your home here upon the earth plane you are ready and waiting for it, and so it is when the spirit is born into the spirit world. There are before receiving that which you so earnestly struggled for those ready and waiting for that little one and it will be raised unless it is you have become so very negative that you seem and taught with all the kindness, with all the affection that it to feel a slow weakening of your own physical self just be- with you and all connected with the Free Circle and the would be upon the earth plane. We have our nurseries; we fore the great power of the spirit is brought to you. I have have our schools, all that you have, only in a higher order, often seen mediums in this condition, and although a spirit, gard you aright. This is the prayer of your brother for the end each babe is received by some one, generally some rela- I can not explain it to you as I would desire. There must be tath. I can not find words to express my thankfulness to tive, and then it is cared for by those who have chosen this as forgetfulness of self before the spirit can take full possession the All-wise, the All-father who has opened or taken the their employment on the spirit side of life. I would have you of any instrument, and the setting aside of self will some- seles from my eyes and enabled me to see the truth. Goodcome with me in spirit and view our baby land, for we have times bring a depression upon the instrument, but it is only be for this time.

every babe and every youth that comes is taught the higher the physical body. All spirits that control instruments must lessons of life, and yet those babies are brought sgain and have the full power over their physical, mental, and spiritual again into the earth life that they may learn the earth lessons powers; they must have them under complete control, and as well as the spiritual lessons on the spirit side of life. Every as we draw close we sometimes have to almost prostrate the mother who has lost a child must feel sometimes the touch of body, have to almost lay our instruments down, before they the dear little hand as it nestles closely to her bosom; she will give up self, so that we can take full possession of them. | ings?' must feel the pressure of its cheek against her own, for those That I had to do with my instrument before she would yield who care for them, bring them to you, that they may know, but she seemingly did not understand that she resisted the that they may learn lessons, and ofttimes those babies stay spirit; still, friends, it is the only way I can answer this. quite a while in the home life, not unattended, but with those who care for them. Each of them when born into this life have a guardian angel, and that guardian angel still guards and cares for that babe when it has been born into the spirit realm. It is one of the many who takes charge of your little ones. Then grieve not, but know that there is as much love, ob, yes, a stronger love around your babies on the spirit side of life than even on this side of life. The mother's love is deep and while she thinks it is the dearest thing to her here, or possibly a great artist on the spirit side of life; whatever it would have been here, it will be greater and grander there. Every one has a talent; some have many talents, and you is ofttimes near you and it must be educated on the spirit side of life as well as on the earth side. It must have earth experience. It must be educated on both sides of life, and that is why I say it is brought to you every day that it may learn

QUES .- [By V. McN., Fairmount, Ills.] Is there any pre cept in the teachings of Jesus Christ that should be discarded?

ANS .- Not as I understand it. When Christ journeyed upon the earth plane, he taught the true doctrine. He did not come and help you in time of need, that they do give you give but one commandment and that was that you love your life and bear testimony. Oh, how grand and beautiful it is, quickness of thought, quickness of perception, that you may neighbor as yourself, and that you do unto your neighbor as that although we have passed away, our material body has see and hear. Yes, they, too, have sustained you through the you would have your neighbor do unto you. All through the returned to the elements from whence it came, but we live mighty trial that is so close upon you as a nation to day. Oh, earth life of Jeans we find that he strives to do all that he can and love, and I, a spirit, rejoice because I can return and voice for the uplisting of humanity. We find that he goes out with my love to the dear ones who still linger in the earth life. I earth plane, and I see the bitterness that is down deep in the the fullness of his love and tries to do good in every direc. knew and accepted Spiritualism before I passed over, but members. silence, I wonder how it is that this smothering volcano does tion. He heals the sick, comforts those who are in sorrow, there are many who are near and dear to me who do not unnot burst forth immediately. But, friends, when the time speaks and they say the dead arise; but friends, I do not be. derstand, and I am very desirous that they should seek and you will only be true to self; you will stand and hold up the and when Jesus spoke he awakened them. Deeply entranced place of this great truth. It helps you whilst you linger in they may have been, so deeply entranced that those who the earth plane, and when you enter the spirit life you enter loved them thought they were dead. I would not take one in ignorance, but you enter with the knowledge that gives thing away from the teaching of Jesus, but I would deny that you a higher place spiritually than you could possibly have if hosts that have passed from this earth life, the mighty hosts which is taught in your pulpits every Sabbath day. I would you knew not of it. My name is J. P. Wilson, of Cleveland, that have passed through the same trials are with you, and deny the birth as it is there represented. I would accept the Ohio. who had dared to stand up for the truth, one who had dared to proclaim that he and the father were one, and as I understand it to-day I also say that Christ and the father were one. And you and the father are one, for the father is in you and you are in the father, because you are a part of the divine whole, and you can not in any way escape this, and if it had been understood in that day as it is to-day, then would men have acted differently towards Jesus Christ, for they could have understood all that he taught. We of to day understand better, and and did say, "If ye follow me, then shall ye dwell with me in the mansion of our father," but if you read diligently, you ing. He wants to send a message to his father, sister Cora, will not find, "If you do not believe in the blood of Jesus ye and brother Robbie. Says he was twenty-one years old when certain number would be saved, and a certain number damned, but when I entered the spirit realm, I saw this was not so. When I saw my brother in the spirit brighter even than I, one brings Bo, also Frankie, who says he is with mamma so Intemperance is a disease and should be treated as such. The that I supposed would never be in the heavens above but much, and hopes she will get well and sit regularly, that her rather in the regions below; when I saw that brother, then dear spirit friends may come and manifest to her. He sends was I condemned, indeed, for I exalted myself. I was not humble like my elder brother Jesus; I thought that I was this elder brother did, and through this you will gain a high place in the home over there. You will then enter into the will be willing when you enter the spirit world, to leave your will have done that which would bring you happiness here and happiness in the hereafter, and, my dear friends, heaven gether as a family. That love which binds you, binds you and hell are not which I taught when upon the still and although you may gain spiritual knowledge, go again earth plane. There is no lake of fire; I have not found it; there is not a city walled in, with streets of gold and walls of precious stones, but there is a heaven, and it is a condition, which each one of you can have. You can have it here by living every day to your highest, by trythat would mystify you if you could enter in it just now and ing to do all the good you can, by trying to make some one see it as we see it. There are many things that we can not happy. Then will you earn happiness, and, friends, there explain clearly to you, yet the idea of separate spheres, of be are many of you to day living in little hells made by your own selfishness. So, whilst I would not have one thing taken away from the Lord Jesus Christ, as he is called, and as my you can not enter into a higher condition than that which brother calls him who asks the question, whilst I would not you have gained for yourself while here. Therefore, let every have one word taken away from the teachings, yet I would say to you all of the ministers that speak to the people should tell them the truth as they understand it. Teach as you feel you know; accept nothing outside of the natural law, and when you speak of Jesus being your Savior, know that it is only through following his example that he can save. All of but I feel part of the question should have been, "Will all the blood that ever flowed will not cleanse your soul from families be connected, and will they all dwell in the same one sin. You must do your work yourself, and do it well. If a the bottom of his spirit message: "Mischief sends his you make a mistake to-day, try to rectify it to morrow, that it live to ma and pa," etc. That is my dear son Bertie; I call

stands not in condemnation against you in the by and by. QUES .- [By C. L., Findley, Ohio.] Why is it that a feeling of depression comes upon a medium just before receiving Ans .- There is no babe born in the spirit realm unat- a high influx of thought from a spirit guide or when long is two brothers away from home, Harry in Chicago and desired attainments are within reach?

ANS.—I can scarcely say why you should feel depressed just our babies here; they are all in their homes and with the for a moment, and then the great thoughts that the spirit 1217 East Fifth Street, Dayton, Ohio.

#### SPIRIT MESSAGES.

Samuel J. Rogers. The first person that approaches me is a very old gentleman. He tells me that he passed out in 1865, and whilst he comes this afternoon and feels anxious to send a message to those who are near and dear to him he says that he did not understand anything about Spiritualism before. He has a son to-day who is a Spiritualist, and he seems to be very earnest, and he wants this son to know that he is ofttimes with him in the home, and that he is glad that he has learned this truth which he knew not of. He says: "My name is Samuel J. Rogers, and I come from Kansas City, Mo., and my sou lives in Kansas City, Mo., and his name is Joseph Rogers. I desire this message to reach him and know that it will. There are two conditions in his earth life which is very trying you are few in numbers you can meet at a private residence. to him, but I would say to him be hopeful, all things will be If in a town you will surely need a hall, and will find it best

#### Deborah West.

The next person who stands here is an elderly lady who gives me the name of Deborah. She says: "I am glad to come this afternoon. I desire to send love to those on the earth plane who are near and dear to me, and I scarcely understand all that comes to them in this earth life, for there have been many conditions that have surrounded them. I want them to know that I am interested in all that pertains to their earth life, am ofttimes with them, and I would say I desire that my son and daughter should know that their mother is with them, which I feel they at times realize. My home is Ashley, Ohio.

#### J. P. Wilson.

Chairman and Friends: I am glad to be with you this afternoon. I am glad that I can come from the spirit side of find this great pearl. There is nothing that could take the

#### Adam Boebinger.

There is a gentleman standing before me who calls himself Adam. He says: "I am glad to come this afternoon. desire to send love to my wife. I want her to know that I and the three children are ofttimes with her. She said a few days ago that she would love to have a message from me. I stood just beside her when she said those words, so to day I send the message. I want her to know that I am never far away, and as love is true, I could not cease to love her, and that my guardian care will always be with her, and I sign my name Adam Boebinger.

#### Richard Cox.

Give my love to all my friends. From Mason, Ohio.

#### Robert H. Bennett.

Sends love to son John Calvin Bennett. From Mason, O.

#### Will Brown

Was drowned off the boat Pat Rogers when she was burn-

#### Dr. Williams.

To his friend, Mrs. Lena Miles, of Columbus, Ohio. He love to Willie. Brother Ernest comes and sends greetings to ais dear wife and children, and assures them that he often esolves and the pleasant conditions she makes for the

### Harry Bradley.

I passed out in the water. I was washing my father's ured pity. uggy; the wheel slipped, and I fell in the water and was crowned. I often visit my old home, and feel especially interested in my Indian brother. He has grand powers, and hope he will become thoroughly developed. Tell my prents I am very happy in spirit life and am always delighted then I have a chance to communicate. Love to all the dear in the system which call for these beverages instead of mes. My people live at 1331 Niagara Street, Buffalo, N. Y.

### VERIFICATIONS.

o the Editor of the LIGHT OF TRUTH.]

On looking over last week's LIGHT OF TRUTH I saw a sirit message from my control, Dr. Corliss, and from my car old Indian control, Portopeke, and his two dear daughto that of the moment. When the drink-habit is once estrs, and from my two brothers, John and George, and from tablished every atom of the body becomes adjusted to the car mother and father, and dear Annie Delano. God bless tem all and all the dear ones on the other side, and God tess you, Brother Stowell, and all your angel band and the increases the irresistible desire, we shall be temperate in drinkgand and glorious Free Circle of the LIGHT OF TRUTH is the | ing, in eating, and in all habits. payer of your brother for the truth. DR. D. ALGER.

#### Dayton, O., February 28, 1893. I'b the Editor of the LIGHT OF TRUTH.

Last week in the spirit messages in that grand spiritual pper, the LIGHT OF TRUTH, Dr. Alger pointed to a message hm Mischief. God bless him and all the dear ones on the cher side. He sends his love to his sister Dollie and his to brothers here in Dayton, and his sister-in-law Alice and brman in Iowa. Everything he gave is correct. Now, Fother Stowell and the dear mediums and all connected wth the grand Free Circle of the LIGHT OF TRUTH, God bess and keep you all, and may all the good angels ever be gand and glorious paper, the LIGHT OF TRUTH, to guide and SUTHERLAND W. BUSSEY.

## The Progressive Lyceum.

How to Organize.

"How shall we proceed to organize a Lyceum?" "Must we have some one with us to show us how to conduct the meet-

Such are a sample of the numerons inquiries that have been received, showing that there is a great awakening mong Spiritualists on the sublect.

If, after arrangements have been made, some one acquainted with the lyceum is present to explain its working it will prove advantageous, but it is not necessary. With the "Lyceum Guide," soon to be issued, everything is so clearly explained there is no need of any other source of informa-

Awaiting its publication we give reply to our correspondents that the movement is not under the control of any central grand lodge, or obscured by rituals, signs, passwords, or initiations. It is too broad and free for that. It requires energetic work on the part of a few to start with, and then the enthusiasm of the members will carry it along.

If you wish for a society in your town or neighborhood talk the subject over with those you think may be interested, and call a meeting at your house. Then decide on your plans, If to secure a good and pleasant one. Bear in mind that it is equally for adults as well as children, and that numbers do not measure success.

· At the first public meeting the officers should be chosen. These consist of a conductor and assistant; a guardian and assistant, two guards, a secretary, treasurer, librarian, and leader for each group. When these are chosen it is best to bring the business of the organization before a "Leader's Meeting," expressly called, which includes all the officers and such members as care to attend, before it is brought before the lyceum in public session. In this manner all jars and conflicts of opinion are settled, and only the harmonious result comes before the lyceum.

The scheme of this organizations is to make each and everyone go on in their own sphere, and do all they can for their own benefit and for others.

Above all things cultivate the true spirit of Spiritualism. Keep free from envy, jealousy, or selfishness. Be content with having the good done and the lyceum succeed no matter who is the active agent for pushing forward the work.

There are appropriate banners for the groups, badges, and flags, but these are not essential and may be procured at any time. The flags are the stars and stripes, in size corresponding to the groups, the group from six to eight years having the smallest. The badges are formed of different colored ribbon, and the entire outfit can be readily made by the

#### Bilver Chain Recitation.

VOICES OF THE PAST AND FUTURE. A wailing voice came up a desolate road.

Drearily, drearily, drearily!

Where mankind have trodden the by-way of blood,

Wearily, wearily, wearily!
Like a sound of the Dead Sea, all sbroudeding looms;
With breaking of hearts, fetters clauking, men groaning.
Or chorus of ravens, that croak among tombs,
It comes with the mournfullest moaning: "Weep, weep, weep ! Yoke-fellows, listen

Till tearful eyes glisten:
'Tis the voice of the Past—the dark, grim-featured Past
All sad as the shrick of the midnight blast.

Week, weep, weep!
Tears to wash out the red, red stain,
Where life rau a deluge of hot, bloody rain,
Weep, weep, weep!

There cometh another voice sweetest of all,
Cheerily, cheerily, cheerily!

And my heart leapeth up at its glorious call,
Merrity, merrily!

It comes like a soft touch of spring-tide, unwrapping
The thrall of oppression that bound us;

It comes like a choir of the seraphim, harping
Their gladsomest music around us—
"Hone hope hope."

Their gladsomest music around us—
"Hope hope, hope!"
Yoke-fellow, listen
Till tearful eyes glisten:
'Tis the voice of the future, the sweetest of all,
That makes the heart leap to its glorious call.
Hope, hope, hope!
Brothers, step forth in the Future's van,
For the worst is past:
Right conquers at last,
And the better day dawns upon suffering man.
Hope, hope, hope!—Ge

- Gerald Massey. Hope, hope, hope!

## Lesson. Suggestive Outline.

TEMPERANCE—BE TEMPERATE IN ALL THINGS.

A true system of morals must begin with diet, and by that highest law we can regulate our conduct as regards our food, as hunger was given to compel attention to physical waste. When that is met it is sufficient; further gratification is not desirable, and opposed to physical and mental well being.

Intemperance has two relations-to the mind and the body-and not trust exclusively as they do mental influence. body should be sustained by healthful diet and tonics that take the place of alcohol, until the natural action is estab-

Thus appeals to the will and morality may be made

with prospects of being heeded. The inebriate, whether on alcohol or morphine, is made the victim of a false moral and mental philosophy. It is said he knows better, and might reform if be would. He may have inherited a constitutional tendency, craving alcohol more insatiately than others crave water, or ignorantly he may have induced such a state.

Is he to be censured? Rather should he receive unmeas-

The difference between a habit and a natural demand, is that the latter is for something inherently necessary for the support of the organism, while the former is for something which has of itself created the desire. The desire for water is not a habit, but a necessity of being, while the desire for alcoholic drinks is a habit, because such beverages have caused the peculiar changes water. The same is true of tobacco, opium, etc., the use of which leads to the habit. They induce a change felt by the mental and moral perceptions.

The feverish antagonism of the present civilization calls

for stimulous as the flagging racer is urged onward by the spur, and overworked creates a demand for stimulants. Nature requires simply rest that she may recuperate, but there is not time to rest. The pleasures of the future are sacrificed presence of alcohol. This induced state demands alcohol, ust as the normal demands water. The withdrawal of each particle of alcohol, when the attempt of reform is made,

#### Closing Song.

HEALTH IS WEALTH. A clear bright eye With the strength of an eagle's vision,
And a steady brain
That can bear the strain
And shock of the world's collision;

A well-knit frame, With the ruddy flame Aglow, and the pulses leaping With the measured time Their beautiful record keeping; A rounded cheek,

Where the roses speak

Of a soil that is rich for thriving. and a chest so grand That the lungs expand Exultant without the striving;

A breath like morn,
When the crimson dawn
Is fresh in its dewy sweetness;
A manner bright,
And a spirit light,
With joy at its full completeness

Oh! give me these, Nature's harmonies. And keep all your golden treasures; For what is wealth To the boon of health

To the boon of nearth And its sweet attendant pleasures.

-Mrs. M. A Kidder.

### THE LIGHT OF TRUTH,

C. C. STOWELL. Room 7, 206 Race St., Terms of Subscription.

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One year.

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#### CINCINNATI, . . . SATURDAY, MARCH 11, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mas will no accretized without postage accompanying the same—nor preserved... and thirty days after receipt.

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#### OUR SUPPLEMENT.

It was our intention to issue a supplement with to-day's LIGHT OF TRUTH; but by a miscalculation in the arrangements needed to get ready, we were compelled to postpone it for next week. In connection herewith, however, we may say that, besides an able lecture by Willard I. Hull, especially reported for this supplement, an excellent synopsis of a lecture recently delivered in this city by Robert G. Ingersoll, our readers will be regaled with a fine essay from that grand old worker in the cause, Mrs. A. H. Luther, also written for this occasion. Thus our readers have a treat in store which we trust they will appreciate.

#### THE FINANCIAL CRISIS.

The nation is confronted by one of the most momentuous issues ever brought before it, and the prosperity or ruin of the next generation depends upon the manner in which it is met. It is not now the time or place to indulge in party recrimination, or to accuse this or that line of policy as responsible for the result: the condition confronts us. It may be justly said that during the last campaign the people were blinded to the real issue by the partizan dust of tariff reform and protection. Had they stopped to think they would have seen that anything approaching free trade is impossible as long as the expenses of the government reach the vast number of millions which must be collected by duties, or the method of taxation radically changed. The burden may be shifted from one shoulder to the other, but must be sustained. Tariff and tin shut out the view of the financial state of affairs, and the nation drifted, allured by the false beacons of Wall Street, directly on the breakers.

can be foreseen from the start that it will be impossible for its leaders to redeem the pledges they made to their constituency.

What, briefly, is the situation?

In October, 1892, there was in the United States Treasury \$164.550,000 in gold, and \$356,173 000 in silver. Since that nearly the reserve limit of \$100,000,000.

Against this coin, October 1, 1892, was \$146,555,000 in gold certificates, and \$329,469,000 in silver certificates.

It has been the aim, since resumption, to make all the various kinds of money introconvertible, and one of exactly the same value as the other. To such an extent was this carried that by an unfortunate decision of the Secretary of the Treasury silver certificates were paid in gold at the demand of the

It would appear by the statement of October 1, 1892, that there was an abundance of circulating medium, as it is placed at \$2,195,000,000, or \$24.23 per capita. But the gold and silver held in the treasury subject to certificates is not in circulation as the treasury reports constantly state. This is \$533,000,000 or one-fourth the entire amount, which reduces the per capita rate to \$16 16. The items show one peculiar feature. The National Bank note circulation is \$172,786,000, while in 1882 it exceeded \$358,700,000, or rather more than twice as much. This means the drawing in of money from the extremities and its congestion at commercial centers. This of itself is an unhealthy indication. It does not matter how much money there is in the country if it is held by a few central banks. I is the money that gets out in the South, West, and Northwest that is felt. That it is not drawn there means poor crops and low prices.

The silver bill wrought such unexpected results that the leaders have lost faith in themselves. One thing is certain, the government can not go on indefinitely buying silver and storing it. Should it attempt to sell what it has already, silver would sink below monetary value. The sooner it stops buying the better. Yet it is asked what will be the effect of this stopping? It would affect the confidence in silver value, and probably show how impossible it is to keep the values of gold and silver together.

The situation in fewest words may be thus stated :

There is \$100,000,000 in gold in the treasury on which is issued \$146,000 989 in gold certificates; \$329,469,504 in silver certificates; \$112,484,355 in treasury notes; \$346,671,016 in United States notes. Total-\$934,635,644.

This exceeds wild cat banking, for the myth was held to that there should be a reserve of one dollar for three of issue while here is over nine dollars of issue for one, and even taking out the silver, six for one. The circulation is admitted to rest on a gold basis and the vast issues of over two billion dollars and the financial credit and honor of the country rests on the \$100,000,000 gold reserve. This sum is held bankrupt the government.

Now, just this crisis has come. The gold is going out repully, and no one can tell why it is taken or where it goes. By a concerted action the stream of gold going into the treas ury became a tiny rivulet, and the stream going out a rapidly deepeningland widening crevas.

What prevents capitalists forming a syndicate for the purchase and holding of gold! They would have only to make the attempt, and every gold piece in circulation would hide itself away. The syndicate would only have to deal with the treasury. Presenting certificates and taking gold, which the government will be compelled to immediately repurchase.

Of all the gold flowing out of the treasury, it is safe to say abroad, it is probable a large proportion is held in trust. If broken down with bereavements. It comes to people when the myth of the necessity of a gold basis be upheld, such is they are frenzied by losses of family or friends. The Spiritthe inevitable result sure to come, and no law or device can the inevitable result sure to come, and no law or device can be more than a make shift putting off for a brief time the evil day.

There is only one resource, and that is the issue of national treasury notes, based, not on gold, but on the wealth of the nation, and sustained in value by the guarantee that their issue shall not exceed a fixed per capita rate. The value of these notes would be far more stable than that of either silver or gold. The main argument for these metals as money is their stability, and yet we have seen the gold rise to twice its present value, and we are now menaced with the danger that it will increase. What would we think of such a transaction as purchasing cloth by a yard-stick two feet long with the chances that it would be five feet long; when we sell the same cloth? Yet it is precisely such a measure as is furnished by the metals. The only absolutely fixed and unchanging dollar is a government note with the pledge that only the amount demanded by the business of the country shall be issued. All arguments against this form of money are based on instances of unlimited issue and the supposition that if the redemption was not made in gold the paper was worthless.

The Primacy of St. Peter and the Pope's Authority.

Cardinal Gibbons, of Baltimore, preached a remarkable lenten sermon recently on the primacy of St. Peter and the authority of the Bishop of Rome. :

The autocracy of the Pope viewed from his standpoint "is a monstrous immorality." and in his language that "there is no clearer doctrine of the Church-there is nothing more clearly approved by the premises. But the premises are false; therefore the pretentions of the Bishop of Rome are simply usurpations, blasphemous in their nature and contrary to reason. Charles future naturalist, and Charles Darwin tells us he read Paley's "I did not at that time," he says, "trouble myself about Paley's even in the new fiction will be seen the thread of philosophy vinced by the long line of argumentation." It is for precisely similar reasons that the Catholics of the world accept the Pope's autocratic rule. Rome never changes, but Darwin and his co-laborers revolutionized human thought on the subject of life and destiny. Rome is just where she was when she ridiculed, slandered, and denounced Darwin. When Darwin bealtar. Hence we have evolution instead of creation, we have a progressive development instead of a retrogressive perfectability. If man never fell then Gods and Popes are useless appendages. If he is slowly rising from the lower forms of life out of which he sprang, then he needs education, enlightenment, and opportunity to grow.

All platitudes used by Churchmen are so many whips to keep the masses in ignorance. Cardinal Gibbons well says: "And to this day has been assigned to the primacy of St. Peter the duty to feed the lambs and to feed the sheep of the flock, a special commission to feed the sheep which hold to the lambs the same relation which the clergy hold to the people -the lambs of the Church." That is it exactly. The It is admitted on all sides that the incoming party has to shiboleth has always been : "He that hath ears let him heer."

nal Gibbons. To the question as to the supreme authority of Lord (?), while those who protest are hypnotized into subastical affairs are concerned, it would be imprudent to take hoped that there are true American Catholics enough in the the political as well the ecclesiastical domain. The cardinal papal documents seem to imply. consider them in the light of their secular meaning, and view- his soul. Those who do not are not yet born to the Constituing these sentences of the American cardinal in that light tion, and should not enjoy the State rights of this country. power is all that the cardinal claims for it, and he only echoes the spirit of liberty to accept the flag and its trinity-free the general sentiment of his Church and its teachings, then speech, free press, and free schools. Now, are there not the principles upon which the free institutions of our country. American born Catholics enough to show their grit by formhave been reared are in danger of subversion. The cardinal ing an American alliance for their own protection against the Popes from the history of the Church.". The analogy does Anarchists, office-seekers, and European carpet-baggers gennot follow. The presidents of the United States have repre erally? We trust there are-except they, too, have sworn sented the progressive ideas of the American people detached from any foreign alliance. The Popes of Rome have been throughout all its history simply tags tied to a machine. The front, and those who do not follow in the wake now will be machine can not grow. If it could it would cease to be machine, ergo Roman Catholicism would die out. When, as Catholic premise declares, the keys of heaven were given to St. Peter and he appointed the rock on which the Church o God was to be erected, that was the end of progress. Tha was the bed-plate of the machine. It has been grinding or

The broad light and life of the Spiritualism rejected by Rome is slowly dispelling the clouds that enshroud the people and revealing the "Mother Church" as the harlot o the ages. There can be but one union in this country, and no denominational alliance can ever be formed that wi recognize the Catholic Pontiff as the supreme authority.

BAPTIZED in the "name of the Lord" were thirty people on Sunday last in this city, by being soused in the icy water of the Ohio-the thermometer registering about thirty degree at the time. Were Spiritualists or Free thinkers to indulg secuted by the Humane Society for cruelty or placed in reasonable or unsympathetic.

"And the Ass Opened his Mouth and Brayed."

That assiduous mixture of bite, bones, and asafectida which, in the common parlance of the time, is called the Rev. T DeWitt Talmage, has been easing itself again by an expectoration of its choice juices upon the character of Spiritualism and Spiritualists

"I have never attended a seance," said I'r. Talmage, in response to a query by the Globe I's morsafrepresentative, "nor, he continued, "have I ever seen snything result from Spiritualism on this earth but wreck and ruin. Spiritualism makes innidels of people and foo's of the wisest men. It is a mon strous immorality. It destroys family relations, and is pro-lific of all kinds of abominations. The meanness of it is not one third is for foreign demand. Even of that shipped that it takes people in their weaker moments-when they are feel so badly about it; you can talk with the dear ones who have gone any day you so desire; they are with you as much as before.' This diverts the mind of the person, who is griev ing, from real Christian consolation, and the moment he be kins to look to Spiritualism for solace he is in a state of incipient dementia.

Of course it would be folly to notice vituperations of this kind were it not for the fact, that to use his own language, "a great many people come to him personally for counsel concerning the matter." He says his advice to them always is Go to your doctor; you need medicine."

It is a strange thing, indeed, that people who are endowed with common sense, and live amidst the splendors of this era, can so far ignore the fitness of things as to go to a man like Dr. Telmage for counsel on a matter requiring judgment and analysis.

It would seem that the mere publication of such rot and buncomb, as we quote from the interview had with him by the Globe-Democrat representative, was sufficient to brand the Rev. Dr. Talmage as a man whose utterances were unworthy the credence of fair minded men. He knows, if he knows anything, that his statements can not be borne out by facts. He knows that he is insulting many of his own parishoners. and libeling the character of millions of bright and intelli gent people when he says he has " never seen anything result from Spiritualism on this earth but wreck and ruin." He knows that he is as much a lying spirit as ever deceived Ahab's prophets, when he tells the world that Spiritualism

But the people who go to him for counsel concerning the matter may not know all this, and it is to them we send out a Scriptures than the primacy of St. Peter over his fellow thought. Take up the subject of Spiritualism as you would apostles," is logical enough if no exceptions are taken to the any study involving economic, scientific, or religious refor mation. Get the works of such men as Profs. Hare, Mapes Varley, Crookes, Wallace, Denton, Zollner, Du Prell, Buchanan, and Tuttle. Read, ponder, and reflect. Form circles in Darwin's father thought he could make a preacher of the your own household and develop your own mediums, and give the emancipated ones a chance to make themselves "Evidences of Christianity," his "Natural Theology," and his known to you. Get the current spiritual literature. Read "Moral Philosophy." He says they gave him much delight. the leading magazines; they are full of Spiritualism. And premises, and, taking these on trust, I was charmed and con-phenomena, and fact, destined to free mankind from the blatant demagogery and senility of blatherskites like Talmage

That superstition is not confined to Romauism is plainly Indicated by the species of survivals of the Talmage school Spiritualism, like the sun, will shine when the nastiness of the elect no longer leaves a stench in the nostrils of men. It gan to question the premises upon which the evidences of will be the World's Redeemer when the boues of orthodoxy's Christianity were supposed to rest he saw just what every prophets feed the worms or wave in the tree tops. Supersti other hero has seen who has dared to take a peep behind the tion has given the world a Talmage just as nature has given the desert a upas tree; each has a use and performs an office, but we don't know what they are.

#### WILL AMERICAN CATHOLICS SUBMIT?

In a recent warrant from Isabella Leo XIII. to Torquemade Satolli, it reads:

Whatever sentences or penalties you shall declare or inflict duly against those who oppose your authority we will ratify, and with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made, notwithstanding constitutions, and apostolic ordinan ces, or any other to the contrary.

A nice document to lay before American citizens, whether deal with a situation alarming as it is difficult, and comes to The sheep element has been sufficiently developed. It is they be Catholics or not. Those who eccept it with any dethe work handicapped and bearing excessive burdens. It time for the teachers to cry out: "He that hath brains let him gree of reason are either veritable cowards or morally unworthy of American citizenship. Of course, the ignorant But the menacing attitude toward American institutions is masses upon which the Roman Hierarchy feeds knows naught the chief concern perceived in viewing this sermon of Cardi- but to submit to those who have authority given them by the the Pope and the claim that all nations have been converted mission by their superiors in education. But would any selfby the missionaries of Rome being applied the United States, respecting American official have the audacity to offer such time the silver has increased and the gold decreased to he answered that it did apply to this country. In speaking an insulting proclamation to his people? Never! Consideraupon the unity of the denominations he said he was willing tion for the feelings of his brother citizen forbids. Nor to make any sacrifice for such unity. "But let me say," said would any self-respecting American citizen recognize such a he, "there can be but one unity, and that in the recognition of document or warrant, except he was too weakened by a bad the Sovereign Pontiff and his authority." So far as ecclesi conscience to be able to resist or protest. But it is to be sides with either party on this point, but the "authority of the land to exhibit by some visible demonstration that they are Sovereign Pontiff" extends farther than that. It embraces Americans first and papists second, not vice versa, as these

in referring to the Pope's jubilee speaks of him as "a Pontiff While the Coustitution accords to all equal rights in re-whose eagle eyes scan the political and moral horizon," ligious matters, it does not permit religion to interfere with Exactly. And when we approach Roman policies we may State matters, and every true American ought to feel that in their ulterior significance becomes apparent. If the Pope's They should be treated as aliens strictly until inspired with says: "As well might the names of the presidents be left not of condemnation that the ignorant foreigners are subjected to a history of the United States as to leave out the names of the and prove thereby that they are not in sympathy with Mafia away their liberty, to uphold Rome before America. Now is here about January 7th. I have seen many phases of spiritual the time to show their hand. Americanism is coming to the communications, but never saw anything just like it. marked as cowards, and unworthy the respect and patronage of American citizens later on.

We will bring the warrant in full in next issue.

#### UNCATHOLIC CATHOLICISM.

The Roman religion is only catholic in so far that it takes in everything of material worth and gives out nothing. It is only catholic in spirit where it permits its votaries to evjoy themselves as they feel inclined, though the enjoyments are of a riotous order. It is only catholic in permitting all classes of people to join their Church, but very un-catholic when others demand the rights they claim to enjoy in the world. It is a wonder that any civilized government that has the power of ordination tolerates a religious sect that teaches politics only, or principles that run entirely counter to the current issuing from the centre of that government. It stands as a constant menace to the peace and welfare of every nation on the globe, except the power stored in the Vatican, in analogous torture of humanity they would quickly be pro and as such is an enemy to civilization. How it can dare to aspire for supremacy in this country only shows a foolhardy for great emergencies, and it is conceded that if impaired durance vile to undergo examination for lunacy. But any spirit born of ignorance and on a par with the Southern would bring gold to a premium, and if largely drawn on thing goes "in the name of Christ" now a days, however un negro, who, when freed from slavery, believed he was also capable of ruling the intelligence of the land. Though newer is the best tonic for the hair.

superior in numbers he was put down and relieved of that belief by the forcible conviction that emancipated minds could not and would not submit to ignorance and a superstition born out of an emancipation proclamation that they were the "wards of the nation" and entitled to rule. The average Roman Catholic believes himself a ward of the Ruler of Nations and thus entitled to govern all other peoples on the face of the globe. But he, too, must be taught that intellisence rules, and that he is only entitled to a place in the economy of governmental affairs according to his emancipa. tion from ignorance and superstition. If he were truly catholic, he would be willing to share with the rest; but the religion he professes is a libel on Catholicism, and has made the Roman Church edious in the eyes of intelligent people and freedom-loving Americans. Is it a wonder that opposition is rife? And this opposition will increase in proportion to the un-catholic feeling existing in so-called Catholicism, In the end they will be the losers; and in not being satisfied with half a loaf, they won't have any. There are five Protestants to one Catholic in this country, and in America majorities rule always.

#### A UNIQUE MATHEMATICAL MEMORY.

The student of anthropology has a perplexing problem in acques Inaudi, a young man who is astonishing savants by his wonderful facility at mathematical calculations. He is the son of l'iedmotes peasants, and has passed his youth in the care of sheep. His memory for anything but numbers is defective, and for numbers he is disturbed when they are written. He must hear them pronounced to remember them. The New York Medical Journal, speaking of his wonderful memory and calculating powers, says :

"Nearly all the proposed problems have many figures to add, multiply, or divide and to compare, and yet the time taken to announce the answer is extremely short. In a few seconds he adds the numbers requiring ten numerals for their notation, and subtracts those requiring twenty; he rapidly finds the square or cube root of large numbers; if fractional parts of multples are in question, the interval between question and enswer is longer; he finds in a few seconds the sixth and seventh roots of true powers. He appears to do the mental part of ordinary examples in multiplication and division in less time than is required to enucciate their answers. He has been known to carry in memory a number expressed by twenty-two numerals for a week, although ne had had not been warned that he would be requested to repeat it. He can repeat a number forward or backward or give any section of it, as, for example, in millions or billions. At the end of a seance he can recite all the figures that have been mentioned up to the number of four

"The head of Inaudi is large, and his features are regular and surmounted by a forehead full and high as it is broad. At the Saltpetriere a close authropometric examination was made, under Professor Charcot, that revealed some few unimportent signs of degeneration. Inaudi converses agreeably and is skillful at cards and billiards. His character is marked by modesty and amiability, and intelligence is that of an untrained but receptive person. It is quite a mistake to set him down as a mere calculating machine. All inquiry as to hereditary influences has resulted in a negative response.

THE United States is once more asserting her supremacy in the carrying trade of the world. On Washington's birthday the President hoisted the American flag over the steamship New York, and she is now in the American Registry. When the Inman line was admitted to American Registry Congress stipulated that two new ships should be built for it in our shipyards, but five have already been contracted for by the Cramps. Four of these will be 511 feet long, 63 feet beam, and 42 feet deep. Gross register, 10,665 tons; displacement at 26 feet of water, 14 538 tons; speed, 20 knots. The fifth ship will be 550 feet long. These moves indicate American progress and answer the demands made for years that our flag should have a place in the commercial traffic of the high seas.

PRESIDENT CLEVELAND has been petitioned to intercede in behalf of Rev. J. H. Nelson, who is imprisoned in Brazil for publishing an article on the worship of Mary. Now, this is what all writers and publishers may expect in this country if they do not awaken to the needs of the hour, and allow Romanism to get control. This is the only spot left on earth where civilization is free to express itself as truth dictates. Let us preserve it, and not sell its birthright for a mere mess of Roman pottage, or business patronage as many are ready and willing to do. Stand by your rights as freemen and take the reins in hand before it is too late.

THE Ohio Senate has adopted House joint resolution by Mr. Dodge anahorizing the Governor to appoint a commission of four citizens, two of each political party, to investigate the subject of good roads, as suggested in the message of the Governor last January. The commission is to report on the present construction and cost of roads where steam, electricity, or horse-power is used, and the advisability of constructing county roads for cars and wagons propelled by horse, steam, or electric power. The commission is to be empowered to examine the present road laws of the State and recommend such measures of reform as they may deem best.

SINCE the attack on ex-Priest Rudolph at Lafayette, Ind. two thousand members have been added to the A. P. A. councils in that city.

#### QUEER PHENOMENA.

[To the Editor of the LIGHT OF TRUTH]

Having for forty years been a Spiritualist, and now take your paper, I send you an extract from our paper, the Tribune. The account I know to be strictly true, as it occurred near

Hastings, Neb.

"They tell some strange stories in regard to C. G. Wilson's mental hallucinations. It seems he was first apprised of his coming malady by a peculiar feeling about his left lung. From that part of his body he heard voices. A doctor, whom he had known in the east, and who has been dead for some time, would talk with him, apparently from the region of the lung. The first time he heard the voices was some weeks ago, when he was out at the field at work. He would some times deny the doctor conversation, pleading want of time. It is said the doctor told him strange things of a supernatural nature. It is also said that others could talk to their deceased friends, and the voices would come from Mr. W.'s breast, while his lips never moved. It is indeed a strange affair if all we hear is true, and the stories are related by truthful men and women. One instance may be given without giving names. A gentleman slipped into the room with-out any one knowing it. A lady present was having a com-munication with her dead mother. She asked her mother where this gentleman was, she not knowing herself. The re-ply came, 'Why, he is in the room, by the curtains.' Imagine her surprise to find him there. There is much talk and some excitement about Blue Hill and Ayr over the strange manifestations in the case."

A stimulant is often needed to nourish and strengthen the roots and keep the hair a natural color. Hall's Hair Re-

## News from Correspondents

Notes from Mrs. R. S. Lillie,

Norwich Spiritual Cuton, with a very good attendance. The Oliged to surrender its charter and its members merged them subject for the afternoon discourse was," Love the true Savior of Mankind" The controlling intelligence said there has been a british held throughout the past of man a history that there was some dreatful fate awaiting mankind in the future, or the life beyond death, and persistent efforts have been made and are being made to be saved therefrom

Constantly the inquiry has been heard, as when of old it was asked of Jeans, What shall I do to be saved? Good and evil mingled, as they ever are, their cause misunderstood. as it ever has been, has given rise to the beliefs in gods and demons ruling the affairs of men, and to appeare the one and escape the other has required the most valuable portion of the lives of many, yes, the larger portion of the race. The priests or teachers of such beliefs, holding the masses in sul, ordination through fear, and the main object of this life has been to escape the fury of the next. It is no wonder that man in the darkness of the past has not been able to under stand why evil existed, or in looking at the inequalities in life that he should have thought that some power stronger than man, or powers, ruled, the one for good, the other for eviland the couff et still raging. Yet in this enlightened age, while the minds of many have become free from this superstition, there is still plenty to be saved from, and enough to make the anxious heart ask," What shall we do to be saved Wrong and injustice still abound. Poverty and crime are everywhere around us, and ignorance still holds away to the extent that men and women lack almost entirely that knowledge which is to save from these conditions - knowledge of the laws governing our being, more light in regard to the body in sead of so much anxiety in regard to the soul.

bomething to save from present ills instead of those which might come hereafter; and so far as these inequalities, injustire, and wrong of man to man is concerned, an application of love as a principle to the whole as members of one great family in the same way that it is carried out in a true family or home now is the only means and the true principle which is to save from existing evils. This is the same as is embod ted in the golden rule enunciated by Jesus so long ago, and by Confucius five hundred years earlier, and by good men in ail ages. It is no new thought, but the one toward which prophets and seers have looked through all the ages of the past. And although it seems even yet to be far away; although man is selfish, some men, as in the past, while greed and avarice characterize the dealings of so many; although in your own land trusts and monopolies and money power is on the increase, yet we, as did they of old, and as some of the poets and prophets of our own time, say, "Tis coming." The reign of love and truth shall yet be upon the earth.

In the evening the lecture was based upon this thought : a knowledge of Spiritualism removes the fear of death. Many atrangers were seen in the gathering, among them young people, showing an interest in the subject of Spiritualism.

The churches at Norwich are making their usual Winter effort at revival, and special services are being held in several of the churches. We conclude that instead of drawing from the number who attend spiritual meetings, it has the tendency with some to awaken a desire to see what the Spiritualists give in the place of the old-time doctrines which used to frighten people so, but are now fast losing their power to

Monday morning we bade good by to the friends at Norwich, and arrived in Melrose at 2 p. m., and found the snow at least two feet on the level around our house without a footprint, and solid enough to bear my weight. We soon had the house warm and are "at home," and everyone knows what that is. How warm the welcome and beautiful the homes we have found elsewhere. After an absence of months its a joy to be at home.

The Helping Hand of the Boston Spiritusl Temple, which meets regularly at No. 3 Boylston Place, Boston, Wednesday of each week, had arranged to give us a home coming reception on last Wednesday evening, and cordial greetings. The words of love and welcome made us feel that we had a warm place in the affectious of the people here. Remarks were made first by our Vice President, Mrs. Carrie P. Pratt, who having her services as one of its officers. After greeting and some of the Northern Camps. welcoming us with well chosen words, she called to the platform Dr. Richardson, who always has kind words for the workers, and on this occasion we received our full share. Mr. Kuight, the President of the Boston Spiritual Temple, was then called, following him, others, all of whom encouraged us by words of appreciation and love, which we felt were from the heart and are always strengthening to the toilers in truth's field. Songs were furnished by Miss Amanda Bailey, who recall to mention here, but their songs so soulfully rendered will not be forgotten, nor the kindness which prompted them to come so far. Miss Bailey being enthusiastically recalled after to come so far. Miss Bailey being enthusiastically recalled after one of her solos gave us her song of "The Kind-Hearted Old solo by Miss Daisy Webster, of Lake Helen, Fla. Miss Webster, of Lake Helen, Fla. Miss Webster, of Lake Helen, Fla. Miss Webster, of Lake Helen, Fla. Maid," which was greatly enjoyed. William Boyce, Jr., gave a cornet solo, and Miss Lusette Webster favored us with reading, which is always worth going far to hear and is ever enthusiastically received. Mr. Lulie sung to close with, and Mrs. Pratt in behalf of the society gave Mr. Lillie and myself beautiful boquets of flowers, sweet reminders of a pleasant evening and of the high and holy sentiment of love.

The following evening, Thursday, March 23, we had an engagement to speak before the Stoneham Ladies' Aid Society, and Mr. Charles Sullivan being our guest for the day accompanied us to Stoneham and took part in the singing, and altogether we had a very pleasant evening there. The guides received several questions upon which they based their discourse and gave that which seemed to fit the needs of the hour. Stoneham Spiritualists have no Sunday service, but there is a very harmonious band of people there; and they meet, having a supper followed by a lecture or tests once in two weeks.

As I close I am reminded that to-day is inauguration day. That Cleveland will be crowned with power as the chief magistrate of our land, and may I be pardoned in saying that if Washington D. C., has any such weather as we are having here, well, its a cold day when the Republicans get left, for its snowing and blowing here in New England like a Northwestern blizzard. R. SHEPARD LILLIE.

#### Boston Letter.

The Independent Spiritualist Club meets every Tuesday evening at Park Square Hall. This club was re-organized last Fall under very favorable circumstances, and the meetings have been growing in interest. Eloquent speakers frequently assist in discussing subjects of unusual interest, and the answers to questions and lectures by Frank C. Algerton are al ways listened to with rapt attention; sometimes literary and musical exercises give variety to the program, with an occasional sociable and dance. On February 21st a Martha Washington party was a very enjoyable affair; and the high stand ing of the club, its free platform for all that is noble, good and true, with its motto, "Speak no evil," ensures advancement along the lines of liberal thought.

Every seeker after light is made cordially welcome at the meetings of the Independent Spiritualist Club. M. Adaline Wilkiuson is president, Dr. N. J. Morris, vice-president; Dr. W. W. Russell, recording secretary; Rev. J. H. Taylor, corresponding secretary and guardian, with many able assistants in other offices and serving on various committees. The Society of Ethical and Spiritual Culture of which Mrs. Wilkinson is also president, meets at the same place on Sundaysmorning, afternoon, and evening -and Friday evenings. Mr F. C. Algerton lectures Sunday evenings on the 'Lives of Il lustrious Men," topics of great interest. Dr. Willis Edwards frequently assists in giving tests, and other excellent medi ums serve to render all the services at Park Square Hall very popular, instructive, and enjoyable. On Friday evening, February 24th, the society had a mancy costume party which was gressive purposes; when pain haunts every nerve, and the user a grand success. A sociable and dance follows a developing of the being are eclipsed with torture and gloom, the "king of the being are eclipsed with the being are the de every Friday evening.

Mr. and Mrs. R S. Lillie, on their return from the West, were given a cordial reception in Gould Hall. The platform was elegantly decorated with flowers which were presented by the many friends present. An address of welcome was made by A. L. Knight, Esq., President of Boston Spiritus! Society, Dr. A. H. Richardson and Mrs. Ida P. A. Whitlock. Excellent music was furnished by the Salem Quartet, Miss Amanda Bailey and others. Mrs. Lillie returned her sincere thanks to the crowd of friends present for their manifestations of love and good will. She is to occupy the platform of the Boston Spiritual Temple during the months of March and April. Meetings are held in the Ladies' Aid Parlors every Sunday, Mr. J. R. Hall conductor. This hall is one of the old land.

merks of Spiritualism. Meetings have liven held there for many years James A Blus started meetings there which de veloped into what was incorporated as the Spirit Them menal posters and held to meetings an vessfully On Suntay, l'chruais mil, we closed our work with the bears until like the "nouse dis let against likelt." serves into other societies. The good it accomplished can not be over estimated neveral well known mediums take part in the meetings which are now being he'd there. Mir Carrie E. b Twing is to occupy the platform of the Boston Spiritual Society in Berkeley Hall during the Sunday after soons of the month of March, and we have no doubt that her untique control "thabod" will tuterest the audience. The meetings in America Hall, Eben Cobb, conductor, are still largely attended and with the best results. Some of the best mediumistic talent in the city are present to voice measages from the spirit world. Meetings are also held in Haimony Hall under the direction of Dr. F. W. Malhews, with a good degree of interest. Mr. David Brown, at 198, Washington St. is holding seauces every hunday evening and Friday after noon, which are well patronized, and we bespeak for him the assistance of the generous public. Thus you see the leaven of Spiritualism continues to work, and even the Churches are inquiring into it. Church members come quietly into our meetings and listen to the truth, and making the long ago repeated remark, "How can these things be ! F. ALEXIS HEATH.

#### DeLeon Springs Camp-Meeting.

CLOSING SCENES. PERSONALS. Dr. E. A. Smith, the honored president of the Queen City Park, Vt., Camp, was a welcome visitor at Del.con Springs last week. His coming filled all of our workers here with new courage, and made us all believe more thoroughly than ever in a glorious future for our camp. Dr. Smith left for his home in the lcy hills of Vermont on I ridsy morning of this week

One of our most earnest local workers has been Mr. Frank E. Bond of De Land, Fla. Mr. Bond has been instrumental in getting up several large excursions to our camp, and has said many a kind word for De Leon Springs whenever he has had an opportunity to do so. His assistance has always been timely, and his work is heartily appreciated by the manage-

On Thursday, February 2 vl. Rev. E. Case delivered his last lecture for this season, at the pavilion. It was his most bulliant effort of his entire series, and was much enjoyed by all who had the pleasure of listening to it. Mr. Case left for his home in Beaufort, S. C, on the 28th ult.

Sunday morning, February 27th, found a large audience assembled at the auditorium to listen to an address by Prof. H. D. Barrett, the Chairman. Mr. Barrett's effort gave general satisfaction, and he was urged by many to repeat his lecture in various sections of the State prior to his departure for New Orleans, where he is to speak during the month of April.

Hon. A. B. French, of Clyde, Ohio, occupied the rostrum in the afternoon. His subject was "Doubt," and there was no doubt whatever in the minds of his hearers as to their appreciation of his effort. Certainly, for eloquence, scholarship, and instruction we have never listened to a superior address from any platform. Words fail to do justice to the real worth of Mr. I'rench's lecture. People can not fail to be made better through listening to such inspired teachers as he is. He does not autagonize, but always tries to conciliate his hearers. He is a builder, not an iconoclast; hence he is well fitted for the work of enlightening the people of the South concerning the truths of Spiritualism.

Sunday evening a conference was held in the hotel parlors Interesting remarks were offered by Prof. H. D. Barrett, George P. Colby, and Dr. E. A. Smith. Dr. W. S. Rowley kindly brought forward his wonderful spirit telegraph, and interested the audience for some time with the marvels produced by it through spirit agency. Two expert telegraphers were present, and interpreted the messages given, at the request of Dr. Rowley. The messages were not in the nature of tests, but were answers to questions of general interest

given by the audience.

Monday witnessed the departure of several of our North ern friends for their homes in the land of ice and snow. Our esteemed friends and co-workers, Rev. E. Case, of Beaufort, has occupied the chair during my absence. Mrs. Pratt is a S. C., Capt. James R Stone, of Waverly, N. Y., Mrs. M. J sensitive in the full meaning of the word; has delicate organ-Clark, Cleveland, O, Mrs. E. E. Effner, Chicago, Ill., Dr. E. A ism gifted by nature with rare qualities of mediumship, and bighly qualitied by these to fill any office to which she might recall, were among the emigrants. They are much missed, be colled, and the Helping Hand has been greatly favored in but we know we shall meet them all in the near future at

On Tuesday and Thursday of this week, Hon. A. B. French was again the speaker. His first subject was "The Answer came with her quartet of singers over from Salem, and who delectation of your readers. These lectures will rank among has our sincere thenks. The names of the singers I fail to Mr. French's best efforts, and those who have the honor and pleasure of listening to him will know what his "best efforts'

> ster is scarcely more than a child in years, not over fourteen, yet her music would put many professional violinists, or teacher of years' standing, to shame. She should be encouraged in the development of her rare gift, and allowed to reap the benefits of her genius. She is the daughter of Prof. G. W. Webster, the emment scientist, who is an honored member of the Board of Trustees of our National Spiritual Asso ciation.

> So many sites for a permanent location of our camp have been offered, each with a bonus, that our committee finds it difficult to decide which is the best one to decide upon Many of our people favor the coast, either west or east, while others feel that the interior of the State would be the place for the camp. While we do not want to trespass upon the work of the committee, we venture to say that we think some point, about twenty five or thirty miles from either coast, would be the best point of all. This would enable the campers to make excursions to the coast for bathing or fishing whenever desired, yet would be far enough inland to protect the people from the cold winds that blow in from the sea during a portion of each winter. The camp should also be located on a trunk line of railroad, and we feel that our committee is fully competent to decide this matter without advice from us. Our Florida camp meeting is now a fixed fact, and will be continued so long as there shall be people dwelling in Florida. We are planning for next year's progress, and shall present attractions before the people second to no camp in

> We have labored under many difficulties during the present session, having had no phenomenal mediums at the camp save Mr. H. R. Moore, and he remained only for a short time. We were disappointed about backs and other conveyances, and many other matters pertaining to camp comforts. In spite of all of these, our people have persevered, and we now have a full-fledged camp meeting ready for business. Our attendance has been small on week days, from fifty to one hundred and fifty in number, while on Sundays we have had as many as eight hundred people on one occasion. For the first session, we deem this a good showing, and congratulate our management upon the success of this undertaking. They should be heartily encouraged in their efforts by all true Spiritualists and we believe they will be. Our first session will adjourn for this year on the 5th inst., after hearing from Mr. Geo. P. Colby and Hon. A. B. French. It is probable that next year's meeting will open early in January to continue eight weeks. EVANGEL.

De Leon Springs, Pla., March 2, 1803. Death of Mrs. Warren L. Hawes.

"Our lives were one continual song,"
Her husband said, as his burning tears
Reflected the light of a hallowed throng
That held the gate to the beautiful spheres.

Death is a silent friend and deliverer. When the body can no longer serve, but becomes an obstacle to the fulfillment of pro errors" is the best friend we can have. Mrs. Hawes suffered much for many months, and while desiring to get well, and continue life's journey with her companion, she had no fears for the future. She looked forward to the great awakening with bright anticipations. She left her body on Saturday February 4th, and the funeral rites were held on Wednesday the Sch, in the Universalist Church. The family feel the change deeply as a great loss to them, but look trustfully to the higher life for the helpful sustainment and loving bene dictions of the wife, mother, and eternal friend,

When the way is dark, and the world is cold,
And sorrow sobs where the bright sun shone.
We gase through the valley of death, and behold!
Though we walk spart we are never alone.
Predonia, N. Y.—I, vman C. Hows.

## AYER'S Cherry Pectoral

and speeds tone of Colds, Coughs, Croup, Hourseness, Loss of Voice, Preacher's Sore Throat, Asthma, Brouchitts, La Crippe, and other derargements of the throat and lange. The best known cough cure in the world, it is recommunited by eminent physicians, and is the favorthe preparation with singers, actors, preschers, and teachers. It soothes the inflamed membrane, loosens the phicgm, stops coughing, and induces

## AYER'S Cherry Pectoral

stages, checks further progress of the disease, and even in the later stages, it cases the distressing cough and promotes refreshing sleep. It is agreeable to the taste, needs but small doses, and does not interfere with digestion or any of the regular organic functions. As an emergency medicine, every household should be provided with Ayer's Cherry Pectoral.

"Having used Ayer's Cherry Pectoral in my family for many years, I can confidently recommend it for all the complaints it is claimed to cure. Its sale is increasing yearly with me, and my customers think this preparation has no equal as a cough-cure." S. W. Parent, Queensbury, N. B. \*

# AYER'S

Nald by all Druggists. Price \$1; six bottles, \$5. Frompt to act, sure to cure





The Late PROP, BASIL MANLY, D. D., of the Southern Baptist Theological Seminary, Louisville, Ky., Says of the Aerial Medication, after hiswife had thoroughly tested it in a case of chenic catarrh and sore throat, "I can cor-DIALLY RECOMMEND ITS USE. Write for a fac sinile of his letter in full.

Rev. W. F. PENN, the noted evangelist makes

the following statement: Iam an evangelist Baptist) well known in the Southern and Western States. I was rapidly geting Deaf from Catarih. When in Covington Ky., five years ago holding meetings in theFirst Baptist Church, I happened to learn oft Dr. J. H. Moore's Treatment for Catarrh, whicat the house of a friend. I saw in a moment t was the very thing I needed, at once got it, and in three months my hearing was perfectly restored. Since that time I have recommen dedthis treatment wherever I have been, and knov of several bad cases of lung trouble that were cured by its use.

Several years ago I met a minister on the trait who had been compelled to give up his charge on account of lung trouble. I advised himto obtain Dr. Moore's treatment. Heidid so, kept setual count, and sold to dealers there and a three months was back to his work fully ristored. All the leading physicians here endose this treatment; and with great pleas ure Igive this statement to the public, hoping it wil be the means of bringing similar relief to miny orders W. E. PENN.

Eureka Springs, Ark., Feb. 3, 1891.

NEDICINES FOR 3 MONTHS' TREATMENT FREE.

Toprove beyond doubt that the above treat ment will positively cure Catarrh, Hay Fever Deafless, Throat and Lung disease, I will for a shorttime send sufficient medicines for TRREE months' Treatment FREE to a limited numbe in each locality who will agree to recommend the teatment after they are cured.

J. H. MOORE, M. D. N. V. Cor. Seventh and John St., CINCINNATI, O.



suprituous hair removed permanently instantaneously, without pain, by Electro-Chemical Electo-Chemical Co., 35 East 14th Street

Piso's Remedy for Catarrh is the lest, Eastest to Use, and Cheapest

AVOID SAZE AND SURE CURE

FIGHT 111 A FIGURE A HORING

the Harman Alterial History From
B. A. S. Pills Mart Free

KNIFE 41 W. 20th St. N. Y. City.



MISS FLORENCE E BEHLER,

i) face was a mass of series and scals and the as territic I journal mobing that could help tried jour Derma-Royale. I have not used of the and my skin technocits and clear. I can tried, and consider berma Royale the greates.

Miss Lillie Hanna, No 23 Brainard Block, Cloveland 6183 SUCH TESTIMONIALS RECEIVED DURING 1892.

Nothing will CURE, CLEAR and WHITEN the skin so quickly as DERMA-ROYALE

## new discovers for curing entancous affections oving discolarations and bleaching and brighten g the complexion. In experimenting in the laundr

ing the complexion. The experimenting in the laundry with a new bleach for fine falors it was discovered that all spots, freskles, fan, and other discolorations were quickly removed from the bands and arms without the slightest injury to the skin. The discovery was submitted to experienced Dermatologists and Physicians who intorported it with well known curatives and prepared for us the marvelons Dermac Roade. THERE NAVER WAS ANTHING THE LET. It is perfectly burnless and so simple a child can use it. Apply at hight—the improvement apparent after a stude application will surprise and delight you. One bottle completely removes and cures the most aggrestated case and thoroughly clears, whitens and beautifies the complexion. It has never falled TT CAN NOT FAIL. It is highly recommended by Physicians and its sure results warrant us in offering.

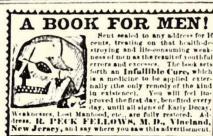
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gold medal at the "Ausstellung fuer volksverstændische Gesundsheits und Kraukenpflege."
[Popular Hygiene Exhibition, held at Halle, a. b., a remany. August 21-28, 1891. The awarding judges accompanied the nonfeation of their act with the following flattering letter:

Halle, a. S., August 28, 1891.

Prof. Oscar Korsamert, Highly Honored Sir: We take great pleasure in notifying you that the awarding judges of the "Ausstellung fuer volksverstændliche Gesundheit- und Krankenpflege" (Popular Hygiene Exhibition) had at Halle, a. S. August 21-28, 1891, have awarded your Ether Ray Apparatus the Gold Medal. Numerous experiments and our own observation have convinced us of the fact that your Ether Apparatus conveys strength and energy to the human system, which can be used either as a healing-remedy or invigorator. We noticed especially a very beneficial effect on the nervous system, and your Ether Ray Apparatus offers without doubt, the medical science a new agent. Higives us great pleasure that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your, very respectfully, W. v. d. Lens-Halle, Necretary.

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## WOMEN'S CLUB.

SHE WHO IS TO COME.

- A woman -in so far as she beholdeth
  Her one beloved a face:
  A mother—with a great heart that enfoldeth
  The children of the Race;
  A body, free and strong, with that high beauty
  That comes of perfect use, is belt thereof,
  And mind where Keason ruleth over Duty,
  And Justice reigns with Love.
  A self-poised, royal soul, brave, wise, and tender,
  No longer blind and dumb:
  A Human Being of yet unknown splendor,

A Human Being of yet unknown splendor, Is she who is to come; -Charlotte Perkins Stelson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. For his departure of have something great to say: whatever is of daily interest and moment to some will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one rade of the paper, and address all matter for publication to Emma Mood Table. Begin Resign Resign Freights. Obline Tuttie, Bertin Beights, Ohio.

#### Meet Us, Angels, at the Gate."

[Song set to music in the new "Lyceum Guide," now in press.]

Meet us, angels, at the gate With welcome, sweet and warm Be it early, be it late. We shall come through dark and storm, Weary from our dying pillows. Faint from surging on death's billows, Strewn with cypress leaves and willows, Plucked to mourn the cherished form. Meet us, angels, at the gate With a welcome, sweet and warm

Be it early, be it late. We shall come through dark and storm.

Meet us where low holy hymns Float like balm upon the air ; Where no sullen blaming dims Those who come sin tarnished there, Hail us at that precious meeting With some old, familiar greeting. Which will set our faint hearts beating To love's olden, olden prayer. Meet us where low, holy hymns Float like balm upon the air : Where no sullen blaming dims Those who come sin-tarnished there.

Meet us with extended hands, As you used to here below : Tell us, when we reach those lands, "Friends : come home, we love you so." Then we all can love each other-Parents, husband, sister, brother-Knowing fully one another, Warm as sunlight, pure as snow. Meet us with extended hands, As you used to here below : Tell us, when we reach those lands, "Friends! come home, we love you so."

-E. R. T.

#### GONE HOME.

On the evening of February 18th our mother, Mrs. Moriah L. Tuttle, took leave of her earthly friends to join a large majority of angel kindred. She was past ninety-two years of age, and until two months ago retained remarkable health and activity of mind. On the 21st ult. we laid her body to rest by the side of her aged companion, whose transition occurred five years ago from our home, and whose loss she deeply felt. They lived together over sixty years and were entirely satisfied with each others companionship. It used, none can deny she is a follower of the lowly Christ. sometimes, to be highly amusing to us younger ones to note the entire confidence that "Nathan" reposed in "Moriah's' judgment. If she gave her opinion on any subject it was good enough in his eyes, and he wanted the children to accept it as fully as did he. In common parlance he was perfectly willing to have her "wear the breeches," even a little better ones than he did, and she always held that a woman should have equal rights with her husband, although she vehemently denied "wearing the pants" when her boys jokingly charged her with it. "Wear the pants!" she would say, "I never got the toe of one shoe in yet! I do take care of the money, so as not to bother father with it, but I'd rather not."

She was very quick and efficient in all business matters. She never tired of doing for the comfort of her family, or for the sick and needy within her reach. She had a high local reputation as doctor, nurse, and midwife, which made great demands on her time and strength when the country was new and she in her prime. The busy earth life is ended. As I note the silence which is unbroken in her room, where she was wont to bustle around, even in her extreme age, for she never liked stagnation, a feeling of sadness hushes speech, but memory goes back to the time when I first made her acquaintance as the wife of her youngest son, Hudson.

What a generous welcome she gave me; what a wealth of patience she had for my inexperience and blunders in housekeeping. She taught me, but never found fault with me. She helped me through many a tangle in the years of my callowness and did it willingly and hopefully. When my relatives came from a distant part of Ohio to visit me she always had a surplus of good cooking she could help "Emma" out with, and was on hand to do her share of visiting, too, I assure you. She was ever ready, too, to help me in caring for my young children. She always knew what to do if they were ill, and she was ever willing to assume the charge of them to give me a necessary outing of a day, or even two. My own mother was in the immortal life before I knew her, and I can truly say she did as much for me as she could have done if she had lived. It was my privilege to return her patience, kindness, and willingness to do, during the years of her extreme age, and to dress, for the last silent reception of her friends and neighbors, the aged form which we left under the brown blanket of earth. She was a devoted mother in the good old-fashioned way-to love and do. She enjoyed life, even the friction of living, and passed on with the expectation of a happy meeting with friends and immortal existence. Through our remaining years we shall keep her memory green and expect her angel guidance.

:Itten for the LIGHT OF TRUTH!

#### HAPPY AND UNHAPPY WOMEN.

MARY LOUISA.

It is a truth, one which I have gleaned from observation as well as from experience, that the most unhappy women in this world are not those wao have suffered most. One needs only to count over the women one knows to see that they who are most dissatisfied, farthest from happy, are the ones who have had the greatest share of earth's blessings showered upon them-beauty, ease, wealth, and all the luxuries that wealth can purchase; and yet, having these, have missed the one indescribable requisite, a capability of enjoyment.

Read the faces of the women you meet in your every-day walk; how small, how infinitesimally small is the number of happy ones. It is true, the sources of sorrow, real sorrow, are infinite; but our heavenly Father pever intended any sorrow to be endless, and though it may not be apparent at first, time shows the "remedial force" that underlies all sorrow. Then, too, physical pain has left its trace upon many and many a fair face. Of these I do not intend to speak, but of those who have so many of the blessings of life, which they fail to recognize as such; the women of morbid dispositions and fretful nature, they whom Solomon likened to "a continual dropping on a very rainy day."

We all know them, and no matter when or where we meet | 'How soon?'"

them they have always "a tale of woe" to unfold of how every. body and everything in the universe from the clerk of the weather to their own domestics are leagued together to make life a burden to them.

You listen to them, and you do pity them because they are so blind to their own good. Possibly you suggest that the fault lies very near self, that within themselves is the power to change these conditions of inharmony. They will reply that you do not understand, how could you since you have had none of these trials, assuming, of course, that you have been especially favored by Providence and have known only happiness.

Oh! that these women could understand the influence of a cheerful spirit, a bright face, that we all create our own feelings of pleasure and pain, that conditions of love or discord existing in our hearts, throw a shadow upon our friends and influence them accordingly. It is an insult to the unseen Good to be continually finding fault with our lives, and crediting our unhappiness to him.

Life here and hereafter means a constant change. There is not one of us who is or can be the same for any length of time. Our thought of to-day shapes that of to-morrow, and every day we should strive to improve in some way.

Not too early in life can it be impressed on the minds of young girls that principle, not position nor circumstance, forms the true basis of happiness.

Our girls are taught too much of the material things of life, while that which tends to the development of character is overlooked. If we would have them grow to be strong, healthy, happy women, we must give them something more than physical training, a college education, or a course in the school of domestic science. We must teach them that life is a school and every circumstance in this life is a lesson for the development of character, soul.

We must teach them what love is; that love of which Jesus spoke; that love which is the divine principle of the universe. The love which swings the planets in their place and binds the atoms together; the love which is not attaited by the material sense nor gained by seeming to be that which they are not.

Say to them: "Be such a woman, live such a life, that if every woman were such as you and every life a life like yours, this earth would be God's paradise."

You can tell the happy woman whenever you meet her she crosses your path or comes into the room where you ere, and it is as if a ray of sunshine had brightened a dull, cloudy sky.

She may not be pretty, indeed she is more likely to be plain, homely little creature, who has never given much thought to self. She may not be talented, neither is the dates. November and December of 1893, are enlively, lively people are rarely ever happy or able to diffuse hap- gaged. piness, but she is so comfortable she makes you comfortable also. She has known sorrow and become acquainted with grief; but she has cultivated a habit of seeing the bright side of things. She neither denies that she has sorrow nor does she try to hide it, she simply bears it naturally, while her heart holds a tender compassion for all who may have to endure the same. She is good, not in a negative way, holding herself aloof from the weak and erring ones, but she is good for something, and does good to all whom she can reach. She may not be a Christian in the orthodox sense, but

She never indulges in useless repining, nor anticipales trouble or sorrow, for ingrafted into every thought and deed of her life is the knowledge that she is "ever in the presence of an infinite and eternal energy from which all things proceed;" knowing this the sorrows of life are to her simply conditions necessary to the development of a perfected soul, and whether she calls this energy, God, or spirit, or principle it matters not. The ruling principle of her life, the spirit Street, Piqua, Ohio. which pervades her being is love, the love that "beareth all things, believeth all things, hopeth all things, endureth all things." The love of God, for God is love, God is spirit.

#### A Working Day.

Life is but a working day, Whose tasks are set aright; A time to work, a time to pray, And then a quiet night. And then, please God, a quiet night, Whose palms are green, whose robes are white; A long-drawn breath, a balm for sorrow, And all things lovely on the morrow.

-Christina Rossetti.

#### WOMEN'S CLUB CORRESPONDENCE.

SHE IS NOT OWNED.

As Myra F. Payne puts it a wife does not own the clothes she wears by the laws of this country. Now I have read this statement over and over again in women's rights papers, and I want to know if it is true! Will some one tell me where I can find the law? Is it an old saw coming down nobody knows from whence, or is it active in the law books? De facto, to use a legal phrase, is it true. When was there seen a case of a wife being compelled to surrender the "clotles she wears," and walking out of a court-room a la Eve? I believe there is as many women who not only own the cloties their husbands wear, but their husbands also, as men who own their wives. I know I am old, fogyish, and out of dite, but "such is the fact."

If a wife don't want to be "owned" she must not encourage her husband in ownership, and a little judicious discouragement will settle that matter for all time. I always strive for peace and harmony in my domestic affairs, and I find that a little live thunder now and then is wonderfully preservative of keeping "all tranquil on the Potomac."

MOLLIE PENDLETOS.

#### JANE D. CHURCHILL TO THE RESCUE.

In the Women's Club of LIGHT OF TRUTH of January ast, our good sister, Mrs. Myra F. Paine, has a few words to say on women's dress. Among other things she tells us that a married woman does not own the clothes she wears, that hey belong to her husband. If this is so, is it not time hat women cast about them for some plan whereby they may become possessors, in their own right, of their wearing spparel? It seems to me that no amount of revolt can alter the siuation as long as man continues to be the monied partner in the matrimonial concern. The only way out of this undesirable condition that I can see is for the women to become Nationalists, and put the force they are now wasting in usdess and unprofitable discussion of their grievances and in their unkind flings at the men in solid work for Nationalism for therein lies their only salvation.

Our husbands can not help it, poor things, if we do 'promenade every day" in their clothes. The way society is at present constructed we must wear their clothes (in the sense our sister means), if we wear any, and so our best efforts should be directed toward reconstructing society on a plan that shall make women for once financially independent of man. Nationalism is woman's friend and deliverer, and the sooner the women find it out and go to work for it, the sooner their emancipation will come.

JANE D. CHURCHIL.

Mr. Hecker says: "Catholicism rules New York, and the question is not now, 'Will the Catholics rule America?' but

#### MEDIUMS AND LECTURERS. Oren Stevens the boy medium, may be ad

dressed a 13 Freemont Street, Dayton O. G W Kates and wife will lecture in Pitte burgh, Pa., during March Address 375 Wylie

U G Figley will accept lecture engagements. Terms given on application Address at De-Snance, Obio.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed at 171 Pine Street, Muskegon, Mich.

Will C. Hodge would be pleased to make ecture engagements. Add ess 315 West Van Baren Street, Chicago, 111.

W. Dennis 120 Thirteenth Street, Buffalo N. Y. will accept calls for lectures, will also attend fuserals in the vicinity of Buffalo.

F Cordon White, trance, test, and platform medium may be addressed for engage cuts. Permanent location, se Bishop's Court, Flat C.

Mrs Celia Loucks is open for engagements to lecture and give psychometric readings and clairvoyant delineations. Address 125 W. Hardin Street, Findlay, O.

Edgar W. Emerson may be addressed from

March 1st to 14th at 45 West Bay Street, Jacksonville, Fla. March 19th and 20th he will be n New Bedford, Mass. Geo. A. Fuller, M. D., will lecture during the month of March in Philadelphia. Only a few

ton Street, Worcester, Mass. Lyman C. Howe, one of our veteran and well known speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Mrs. O. E. Daniels, trance and inspirational lecturer, can be addressed for fall and winter engagements; will also speak at funerals Address, 4954 South State Street, Chicago, Ill.

be addressed for lectures, etc., at 77: Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 400 Buckner ave., Peoria, Ill. Will also attend

Until further notice Dr. C. T. H. Benton can

Mrs. A. F. Kibby, trance speaker and platform test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. A. H. Luther may be addressed during Pebruary and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open W. J. Colville is now in Chicago busily en-

gaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Washington Hall, Washington Boulevard and Ogden Avenue, during her engagement in Boston. W. J. Colville's address is 477 West Randolph

Mrs. Mattie E. Hull has calls from points in Arkansas for March; she expects to join Mr. Hull in Washington, D. C., in April. She has a few open dates in March. Parties desiring her services near the main line from Ft. Worth to Memphis should address her at once. Permanent address 29 Chicago Terrace, Chicago, Ill.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main

Willard J. Hull's engagements now extend to the end of March, 1894. His immediate appointments are as follows; March and first Sunday of April at Norwich, Conn.; remaining Sundays April at Cincinnati, May at Cleveland, June at Cincinnati. Address mail 54 East Broad Street, care Dr. W. W. Clapp, Norwich, Conn.

Oscar A. Edgerly, medium and lecturer, is engaged for the immediate future as follows March with the Progressive Church of Buffalo; April with the Religio-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Would like to make an engagement for June. Home address, 43
Market Street, Newburyport, Mass.

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Brimont, La., Oct. 25, 189.

On July 20, 1886, I was taken with a severe attag of Diptheria, and for three weeks I seither as nor drank. At the end of that time the memoras nor drank. At the end of that time the memoras and so weak that I could not move without assa tance. After remaining in this state for severa days, I became wholly paralyzed, and for three months I was devoid of feeling or take, no could I move a muscle; and at the end of three months after the use of electricity and the attention of the set doctors to be procured. I was prosequed in best doctors to be procured. I was prosequed in offered his services, saying he thought be could freatment, and in less than three weeks I cautreatment, and in less than three weeks I cautreatment I received from Dr. Power I dressed myse after and walked to a neighbor's house, a distance and walked to a neighbor's house, a distance and walked to a neighbor's house, a distance and walked to a neighbor's house, a strong and a tor's treatment that I soon became strong and tor's treatment that I soon became strong and well as ever. It has been five years since the time and I havn't known a sick day since.

II. K., McWitheres. BELMONT, IA., Oct. 25, 160

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# An Opportunity

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NO HOPE FOR M'GLYNN.

Dr. McGlynn goes to Rome in about two months-that is unless he changes his mind. He is going, as he says, entirely as godless, what do they mean? Evidently they do not mean of his own volition and not under duress, and will whisper to godless in the ordinary acceptation of the word. For are the Pope some truths about the Catholic Church in America they not doing all in their power to make these schools godin general; of its operations in New York and of Archbishop less? Would not the word process just about express their in stock at this office. Remit by postoffice Corrigan in particular. The fact that Dr. McGtynn is to visit real meaning? Is it not the head and front of the schools' Rome so early and that Bishop Moore is to accompany him in offending, that they are process? And is it not to remove an advisory espacity is sufficient proof for some people that this offense that the Roman Catholic ecclesiastics are bendthe ex priest is not so sure of his exact standing with the Pupe as he might be. It portends, they claim, that he goes there really to be tried for his violations of Catholic doctrines, and that he will not have any opportunity of trial by court- head of school committees the avowed enemies of the public martial, but that the Pope himself will pass judgment upon

This view is borne out by the statement of Father Cody, a Catholic seminary professor of Cincinnati, Ohio, who is an the hands of men who would drag them down to the level of intimate friend of the Pope. This gentleman said to a Chron- the parochial schools ?- J. H. Humphrey, in The Hoston Trasole reporter that Father McGlynn is a menace to the Church. veler. There is no chance of patching up a peace between the excommunicated priest and Archbishop Corrigan, under whose jurisdiction McGlynn must necessarily be if he remains in New [To the Editor of the LIGHT OF TRUTH.] York.

"McGlynn is far too radical and seems to be looking for every opportunity to make trouble in the Church," said produce and bear fruit. The time is at hand when every true Father Cody. "He appears to have forgotten the vows he American who bases his happiness on individual indepentook at his ordination as a priest, and is seeking and opening dence should consider it a sacred duty and profound necesto give out Church secrets. He goes to Rome for trial, and sity to see to the seed sown in the brains of young America. Bishop Moore will be his counsel," continued Father Cody | The question should be asked of every lover of free rights-"and the Pope is in possession of an exhaustive statement of equal privileges and free schools. all that has transpired before and after the priest's excommunication. His call to Rome is based upon this report, and it is already settled that he can never have another parish in as an emblem of a sick and tottering nation, with a cancer this country. He will be retained at Rome in some clerical or monastic capacity. No mercy will be shown him. Even such as Spain, Italy, Mexico, etc., with a bandit chief estabapology will not save him, as his ridicule of the Pope and lished on every mountain range with power to dictate and in-Archbishop Corrigan was ill-timed and ill-judged. After he had an opportunity of retracting, and did make retraction and they demand? Where governments become so arbitrary and apology for all his rebellious acts he went to a meeting of Protestant clergymen and regaled them with a burlesque of troubles before a bandit chief in order to get justice from those what he would do if he were the chief of the Catholic Church. The matter is entirely out of his hands, and he has lost every opportunity he ever had of becoming again a Catholic priest in government such has always been the condition of affairs good standing. His interview with the Pope will be a decidedly uninteresting time for him. His recent proclama- gence of a nation. And our only remedy to prevent the comtions of defiance were 'bluff,' pure and simple. He wanted to ing crisis in its worse form is the education of the poorer create a feeling of sympathy for his cause and has resorted to the lowest of methods to accomplish it. "He will never come of liberal and fearless literature. One determined mind can back from Rome as a Catholic priest," concluded Professor fire the energy of a hundred drones. Yours for freedom, Cody, "he will be kept there and his family can go to him. The object of this is to avoid the necessity for Archbishop Corrigan again disciplining him. In fact, the archbishop has declined to further treat with McGlynn. It was at his request that Mgr. Satolli was sent to America. His mission is now nearly at an end and he will probably go back to Rome as a witness against McGlynn."

When a Chronicle reporter called upon Dr. McGlynn that gentleman sent word from his study that he was tired of answering questions, and was going to Florida for a rest. He is may be. - Brooklyn Chronicle.

#### THAT ENCYCLICAL.

The American Tyler, the leading Masonic paper of the

It is not necessary to question how this encyclical letter has come into Protestant possession. In this day of shrewd intelligence, such an edict could not be kept hid. From the Spaulding, which proved to be Winchester rifles. cruel teachings of ages, and the machinations of Jesuitism, the world outside the pale of Catholicism has learned guile asks: "If Romanists are loyal citizens, for what purpose are and caution. Read this over carefully and then ask whether we have sounded the note of alarm needlessly. To-day the Rom'sh power in America is crystallized-with an armed body possibilities of this command of Pope Leo are safely within the bounds of reason. It has taken place before, under a like cry "peace, peace, peace," when there is no peace. The power of the Pope to-day in America is incalculable and can be put into as lively activity as it was on St. Bartholomew's eve in

Of course, flat, unblushing denial on the part of the Catholic-American bishops will be given as to the authenticity of this bull, but that is one of the dogmas of Jesuitism, in which evil may be done, truth perverted, and falsehood sanctioned that good (?) may come. So does the Catholic priest, Menard, of St. Joachim Church in Detroit, Sunday, November 6th, deny using the following language, which was taken down by a stenographer from his lip:

"When the Church needed armed men to enlist as crusad ers the young men of the Church shouldered the musket and sabre and obeyed the orders of the Church. When the Church wanted to get rid of the Saracens the faithful arose en masse and exterminated them. The Church may have to call on you to defend her rights in this country, and I know our young men will obey the Church again and take up arms to EXTER MINATE THE ENEMIES OF THE CHURCH."

History, as a criterion, says this is truth! The Catholic Church Claims absolute infallibility and never has and can not err. What it has done before it can and will do again. Rest assured that the ulterior object of Romanism is the final destruction of all its claims to be its enemies, and all heretics whatsoever are so classed. Catholics all over America are armed and drilled for instant action. What shall the harvest

## "GODLESS" OR "POPELESS."

We are sometimes puzzled to know what Roman Catholi controversalists mean when they make the charge that our public schools are godless? What do they mean by the term godless? A few facts in regard to certain dedicatory exercises which occurred here somewhat recently may throw alittle light on the question. I refer to the dedication of the Willard School in West Quincy. The exercises were elaborate, consisting of music by a brass band, the formal presenting of the keys, and speech making. His Honor Mayor Fairbanks and other representatives of the city government graced the occasion with their presence and appropriate remarks.

A beautiful brick school house, the largest in the State outside of Boston, was dedicated to the cause of populareducation. As far as the program could make it so, this dedication was godless from beginning to end. Neither by prayer, Scripture reading, benediction, nor in any way was there any recognition of a supreme being. The religious element could not have been more completely ignored if the program had Sent to the Rowish manager.

There were, at least, two ministers of the gospel in attendance, a priest on the platform and a Protestant clergyman on dance, a priest on the platform and a Protestant clergyman on accordance with the eternal fitness of things if it came that the platform are accordance with the eternal fitness of things if it came that the platform are accordance with the eternal fitness of things if it came that the platform are accordance with the eternal fitness of things if it came that the platform are accordance with the eternal fitness of things if it came that the platform are accordance with the eternal fitness of things if it came the posting a contract of the Rowish manager.

Ed. 8. Wheeler in Spirit Life. Materialization to the True and the Palse, Reincarnation and the Deceiving Advocates, the War of Wills in Spirit Life over the Spread of Spiritualism on Earth, as spirit life, so appears to the Rowish manager.

Fast day will come April 6th this year. It would be more in spirit life over the Spread of Spiritualism on Earth, as spirit life, wheeler in Spirit Life over the Spread of Spiritualism on Earth, as spirit life, and the True and the Palse, Reincarnation and the Deceiving Advocates, the War of Wills in Spirit Life over the Spread of Spiritualism on Earth, as spirit life, Spiritualism on Earth, as spiritualism on Earth, as spirit life, Spiritualism on Earth, as spiritu the floor. For this godless dedication of a common school April 1st.-Boston Globe.

Miscellaneous Articles building who is responsible? I answer, a Roman Catholic priest. A Roman Catholic prest is chairman of our local SPIRITUAL BOOKS. school committee, and, as such, arranged the program and

> Again we ask, when these priests stigmatize public schools ing all their energies?

If our copatriots, the Roman Catholic laity, would study their highest interests. I think they would not place at the school system. If they regard the public school as superior to the parochial-as evidently they do-is it wise or consistent in them to put the management of these schools into

### Education, the Touchstone of Progress.

I consider it a duty as an advocate of untrammeled thought to sow seed wherever the ground is most liable to

Shall we allow the l'apal shears to clip the wings of the American eagle and send him forth an unrecognized bob-tail eating away its vital parts; the mere skeleton of progression, timidate the officers of civil government to make them act as cruel that its citizens in hundreds of cases have laid their in civil authority; where the dictates of an outlaw have often been considered more just than that of sworn officers of where priestcraft has succeeded in prostituting the intelliclasses which can be brought about through the circulation

A. G. GRAHAM.

#### WHY?

Why are the Romanists of the United States arming themselves? They now have a standing army of more than 700, 000 drilled soldiers. This they dare not deny. A Romish priest at Columbus, O., recently stated that the object of those armed bodies was to "march to the defense of religion." Their Churches, monasteries, and convents are the hiding places of thousands upon thousands of rifles of the latest going to Rome, however, he said, whatever the consequences styles. They are preparing for a conflict. Priests and prelates are constantly receiving rifles and other implements of war, disguised in various ways, and these are surreptitiously conveyed to these sacred buildings and carefully hidden away for future use. In one instance guns have been shipped in United States, in commenting on the Pope's recent encyclical, coffins; in another they traveled under the guise of "masswine." If the reader doubts this, let him write to the customs officials at Peoria, Ill., and ask for particulars regarding a recent shipment of "mass-wine," consigned to Bishop Tree of Life between Two Thieves." Price 50

In view of these facts, the thoughtful citizen naturally they storing these arms and drilling these soldiers?"

But they are not loyal citizens. Many of them would like to be-many of them think they are, but let the order come of over 700,000 men. Protestantism is disintegrated. The from Rome to take up arms against this government, and it would be obeyed, just as the Pope's order to "desert" was obeyed by thousands of Papists in the Union army during the edict, and can again. Rome is the same yesterday, to-day, and civil war. The mental reservation with which a Papist takes forever. Read carefully and ponder well those of you who the oath of allegiance to the government must make him, at heart, a traitor to his country. The fact that he submits to the authority of a power which claims the right to rule all nations and all peoples, and which demands his first allegiance, in temporal as well as spiritual matters, renders him unfit for American citizenship.-Loyal .- Imerican.

### THE BISHOP'S OATH.

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(Hereticos, schismaticos, et rebelles eidem Domino nostro G. Jelleberg of Cincinnati, O. Illustrated, successoribus predictis proposse perseguar et oppuguaba) rice sc cepte. vel successoribus predictis proposse persequar el oppuguabo.)

I will come to a counsel when I am called, I will visit the and Philosophy, by Dr. Rugene Crowell. 12mo cloth, gilt and embossed back and side, 200 threshold of the apostles every three years and give an ac- pages. Price, \$1.00. count to our lord of all my pastoral office and of all things belonging to my diocese to the discipline of my clergy and people. I will in like manner humbly receive and diligently exCongress Spirit Writing Levillage and \$1.50. ple. I will in like manner humbly receive and diligently execute the apostolic commands. If I am detained by a lawful impediment, I will perform the aforesaid by a member of my chapter or a priest of my diocese, fully instructed in all things above mentioned. The possessions belonging to my table, I will neither sell nor any wise alienate without consulting the Roman pontiff. So help me God and these holy gospels of God.

(Signature.)

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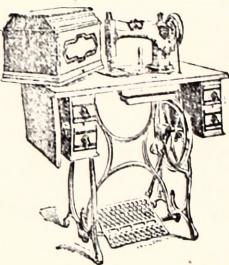
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#### NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

-The Ladies' Aid are making grand preparations for the -Carrie C. \ an Duzee will attend to calls from spiritual ocieties for the Spring months. Address Geneva, U

-Mrs. Colby Luther will beture on Romanism at G. A. R. Hall on Wednessias evening, March 15th, and Sunday the 19th. Admission 15 cents. -Judge 11 . Maguire, former editor of World's Advance Thought, has accepted a position as editor of the People divocate, a liberal paper of Colfax, Wash.

- i wing to the discontinuance of the Gould independent lecture course in Cleveland, Mr. Willard J. Hull has the month of May on his hands, and is open for engagement for that month. Address & East Broad Screet, Norwich, Conn. -Lyman C. Howe speaks at Williamsport, Pa., the Sun-

days of March. Will be at anniversary exercises on the iist at Lockport, N. Y. Afdress until 26th at 1004 High Street, Williamsport, Pa., and from March 28th to April 21 at Lock-

C. J. Barnes, whose destiny was St Paul, Minn., after he left this city last week stopped at Anderson, Ind. But there the Spiritual Temple friends held on to him and importraned him to remain the month out in Anderson. So his address will be to South Noble Street, in care of John Sutton,

until further notice.

—The Union Society will hold a trumpet circle on Wednesday evening, March 22d. Tickets 25 cents; to be had from the committee, as no tickets will be sold at the door. The Ladies' Aid of the Union Society give a supper and social on Wednesday, April 5th, in commemoration of the 45th anniversary. Admission 25 cents.

-Mrs. Lillie Underhill, daughter of Mrs. Leah Fox Un derbill, we are informed, is offering cravons of her mother and Margaret Fox for lifty dollars each. They are taken from and margaret to peasession of the first named—the only one existing—and are 32x34 inches in size. An oak frame goes with the crayon. Address Lillie Underhill, 8 West 110th Street, New York.

-Mr. H. A. Archer, of this city, is at present in Columbus. , where he seems to be more at home than any other place outside of Cincinnati, to judge by the attachment our Colum-

we will publish as space permits. Were writers of these to keep within the limit (twenty lines) they could be published dating. If those having obituaries awaiting publication would permit us to curtail them to the required limit we might be able to dispose of them in a short time. But as it is there is no telling when they can be used. Those lengthy ones that appear occasionally outside of this rule are paid for as advertisements at inch rates.

-The Ladies' Aid Society met Wednesday last, at G. A. R. Hall at 2.30 p. m. The unusual number present made it a necessity to remove from the anteroom to the main hall. The seance was opened by Mrs. Murray giving psychometric readings; also tests by the little Indian guide. Mrs. Bartholo. mew, Mrs. P. Weeks, Mrs. Wolf, controlled by Miamiah, Maria, and Monteka, gave messages to many. Mrs. Allen's clairvoyant power is excellent. She gave the undersigned a clairvoyant and clairaudient test of spirit power; not fully realized at the time, but thoroughly understood when thought over in the quiet of home, as often happens with especially good revelations. We thank Mrs. Chapin for her organ music, and also the young lady who added so much to the harmony of the seance by her performance upon the guitar. Hope she will be with us again, and bring the guitar. C. A. R.

seance given by the Union Society on Wednesday evening, is our loss, we feel is his gain.

the 1st inst., she being the only medium on the rostrum, with

Of Mr. Hull it can be truly said, he is a progressive Spirit. While some fifteen persons in the audience were the recipients of her spiritual offerings, some thirty-five spirit names were given, a number of the auditors receiving from three to five tests in this respect. Mrs. Pennell's tests are very unique, being symbolical, prophetic, sentimental, flowery and often of a nature that requires more than ordinary study to unravel their meaning. But her control, "Prairie Flower," (who, by the way, wanted her name changed to "Fly on account of the many controls by the first name), always aids the recipient by a few leading hints to see the -The Sunday afternoon Lyceum of the Union Society at

G. A. R. Hall, 115 West Sixth Street, has not only, to judge by divided in a number of classes presided over respectively by mediums who give instruction, tests, and psychometric readings as the spirits dictate, closing with the usual lyceum exercises—banner march, singing, recitations by the junior scholars, etc. It affords an interesting spectacle to the observer and strikes one that the right chord has been touched to make it a success. The mediums and others who are sacrificing themselves to build up this institution deserve the good will of the spiritualistic community and should be encouraged by a show of appreciation-if but to give the lyceum a call while in session, enjoy the benign influence reigning there, drop a nickle in the lyceum treasury, and go away feeling better for having been in company of angels, though unseen to mortal eye. Nurse the lyceum when you can. It will repay you in the end by heavenly fruitage.

-Ex-priest Slattery continued to address large and intelligent audiences in this city last week on subjects pertaining to Romanism-its designs on this nation; its jesuitical planposed to republicanism, liberty of speech, etc. Sunday afternoon he took a special subject, which every loyal American should have impressed on his heart as a warning for future contingency. His theme was Lincoln's assassination, exleast hoping thereby to encourage the latter to continue, in to get a foothold, and finally the control. Failing in this it has been plotting in other ways-the most notable and latest is the secret arming and drilling of church-members in cathedral basements for the purpose of making a coup d'etat on this government as a final resort. And though it can not be a lasting success, it will cause trouble and bloodshed; and as a preventative he enjoined all Protestants-those who protest against papal usurpation—to become members of the A. P. A., an American institution, born of American principles, and founded for the purpose of preserving American rights. He said he would take the names and addresses of those who wished to join; hand them to the proper parties, and when found worthy the applicants would be notified where to call for initiation. Over a thousand persons were present on this occasion, and, composed of the best citizens, who are awaking to the dangers surrounding them,

-The Ethical Spiritualists inaugurated their three o'clock afternoon services last Sunday. Being the first service at that hour the attendance was not large, but the results were excellent. Mrs. Ricker is regaining her health, and with it the power to again take her place on the rostrum. Her answers to questions from the audience were consise, clear, and to the point and met the approbation of all. Her tests were perfect, and we are glad to see her once more able to take up the ficers of the association. work she is so well fitted for, and predict for her a grand future. Mrs. Pennell gave some exceptionally good tests and is a grand medium, and we bespeak for her a generous share of tured from the subject, "Unconscious Blunders." It was a ors. Many of the spirits spoke in audible tones. grand lecture and can not be given justice in this report. It satisfied the audience perfectly, and we venture to say that the close of the meeting. not one who heard him but will go to hear him when next he Those who desire to

sand of these two mediams more than has often been said before, only that they were up to their usual standard. Cament Sanday evening Mrs. A. E. Kibby lectures and gives tests, followed by Mrs. Sagmaster, Ropp, and Pennell. One feature at these services is the heautiful music and songs given by the Chapin family. The three voices bland so sweetly and harmoniously that it is well worth spending an evening to hear them, while solos rendered by Mr. Arthur Chapin can not be surpassed by any amsteur.

—Last Sanday evening G. A. R. Hall was crowded with attentive listeners, who had come to hear Mrs. A. H. Luther lecture on "The Aggression of the Roman Cathol c Church in this country." The speaker began by saying that, "we are assembled here to treat on a most important question—the aggression of the Roman power in the United States—and it is our intention to handle the subject in all candor and fairness—to use reason as the weapon of defense in the course

ness—to use reason as the weapon of defense in the course of our argument. She also admonished a lothers interested in the subject to curb their enthusiasm and not allow it to in the subject to curb their enthusiasm and not allow it to run away with their judgment, reason being the most necessary thing always for a people who are arraigning themselves against a hostile host. She then reviewed the past of the Roman Church and said there was a time when there was no so-called Roman Catholic Church, but simply a Cithelic Church—that it existed several hundred years before the word Roman was attached to it. But Constantine, who as pired for more power than was his birthright, changed all this by aid of his father's vast army of schliers, subduing by bloodshed everything that stood in his way, and then calling the celebrated Nicean council, who did his bidding, as it is known in history. Having thus laid the plan for a religious government, he began to presecute and persecute, and by a bloody baptism inaugurated the present Roman Hierligious government, he began to presecute and persecute, and by a bloody baptism inaugurated the present Roman Hierarchy. Having been born in blood, its history remained a bloody one throughout. In connection with this it laid its destroying hand on all institutions of learning to keep the world in darkness, and this principle, too, has followed it to its present existence—as proved by its opposition to our public schools to-day. She also reviewed the Inquisition period very graphically, and showed by historical facts as handed down by the Church itself, that she was not trumping ucharges against the Church that had no legal bearing in her down by the Church itself, that she was not trumping upcharges against the Church that had no legal bearing in her
argument. The facts relating to Gallileo and Bruno were
brought in as further evidences against the institution on
trial. This was followed by a philosophical comment on the
whole, interwoven with incidents as they are familiar to the
reading world, and as they have been especially reported in
all the liberal newspapers of late. She also referred to the outside of Cincinnati, to judge by the attachment our Columbus folks have for him. But he will be here in time to take part in the celebration at the Union Society—about the 1st of April. On his way hither he will step out at Springfield, Nenis, and Dayton, however, and pay those folks a visit. In the meantime we wish him good health.

The have a large number of obituaries on hand, which religion with them. This republic is the glory of the crowning age of the past, and must remain so. And let those who have come here to live with us become one of us in principle and deed. This will insure us success and lasting peace. She also invited those who wish to join the A. P. A. to give her their names and addresses, and she would place them where their true inwardness would be examined into and when found worthy would be notified of their election. As president of a lodge of the W. A. P. A. she also invited the patriotic ladies of the city to do likewise, and she would found a branch society here for work suited to their sphere. Mrs. Luther concluded her address with a beautiful peroration on American

#### Philadelphia, Pa.

Sunday, February 27th, closed the two months' engagement of Mr. Willard J. Hull at the hall of the First Association of Spiritualists of Philadelphia. Mr. Hull has been with us before, and made many warm friends, who still continue to be his ardent admirers. It was with sad feelings we bade adieu for a season, yet while sorrowing, we still rojoice in the -Mrs. A. L. Pennel was the center of attraction at the test knowledge that we shall meet again, and for the present what

Mr. Connelly acting as chairman. Mrs. Pennel opened with ualist, before sowing the seed, he carefully removes all obaneat little introductory, and then preceded to give tests. truth. 'Tis true he cuts sharp and deep, so in case of a cancerous growth the surgeon is obliged to use sharp instruments, and cut to the very root of the evil, if he would eradicate the disease. It is so with our esteemed brother, though the cuts be sharp and deep, yet the love of truth, justice, honesty, and fair play to all mankind is ever prominent with him, and for these noble traits we say God bless him. It is no child's play which the angel world has mapped out for him, his feet shall press the thorn as well as the rose, yet for our friend we prophesy a brilliant, and successful future. His small audience; for the tests were good and interesting, and should have been enjoyed by a full house. But, better luck next time. people. Go on, noble worker, in your grand efforts to awaken the people out of their lethargy.

The crisis is fast approaching, sisters, brothers, let us b the enthusiasm and interest manifested by both teacners and up and doing, and be prepared to do battle for the right, let students, become a fixed institution, but a popular resort for perambulating Spiritualists to spend a pleasant hour when happening to be in that neighborhood. The average regular attendance consists of over one hundred adults and children, habitation for the indwelling of the spirit. Let us live true lives.

To our speakers give our best thoughts, and heartiest sapport, remember, money does not always compensate for later, so, as Spiritualists, let us endeavor to throw around our evangels the necessary conditions, so that the angel world and our earth home may be as one unbroken chord, linking the finite with the infinite. And of our children? the little ones intrusted to our care to whom we must consign our places when we go hence. What are we doing for them? Are we teaching them aright? Help us, oh thou loving ones, to kad these precious buds safe into the innermost recesses of thy

This month (March) Dr. George A. Fuller lectures for us, of the doctor those who know him need no telling of what he is, and those who have never had the pleasure of attending his lectures we sincerely pity. Of the controls we can truly say they are grand, noble spirits, and while listening to the eloquence and beauty, as given through his organism one our city, it is branching out in all directions (for this I am glad). Many public meetings are being held, and innunerable private seances. Let the good work go on, let the freedom which our loved flag conveys to us as citizens of this posing it as a Roman plot to aid the States in rebellion, or at glorious country be an emblem of our cause, free as the air we breathe, to those who will come and drink of the waters order to disrupt this government sufficiently to enable Rome of life. It is our comfort in time of trouble, and many are the peans waited on high by suffering humanity, who have found sweetest comfort in the knowledge of the return of their loved ones.

The fields all are ripening, and far and wide,
The world now is waiting the harvest tide,
But reapers are few, and the work is great,
And much would be lost should the harvest wait. So come with your sickles, ye sons of men, And gather together the golden grain, Toil on till the end of the harvest comes, Then share in the joy of the harvest home. Where are the reapers? Oh, who will come, And share in the glory of the harvest home? Oh, who will help us to garner in The sheaves of good from the fields of sin?

#### Anderson, Ind.

The Madison Avenue Spiritualists began a series of seances at the temple last week.

E. M. N.

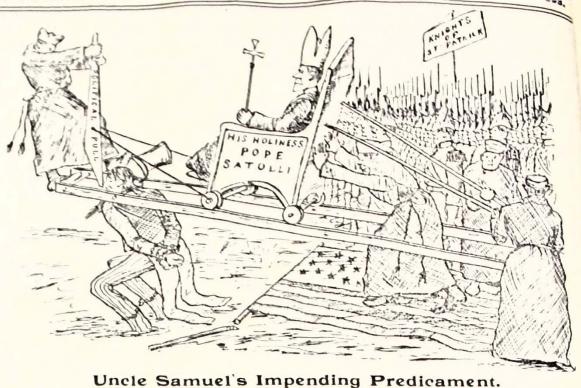
The program for the revival consists of seances every ight in the week except Saturday and Sunday nights, and lectures on Sunday mornings and evenings.

The scances are given under the mediumship of Chirley Barnes, of Cincinnati, assisted by John Sutton, of this place. The seance of last evening was highly satisfactory to the of-

The manifestations were produced under test conditionsthat is to say a circle was formed by the joining of hands, thereby making it impossible for the mediums to play on the patronage in the way of private seauces. These meetings will instruments, a guitar and zither-in short, the conditions be held each Sunday at three o'clock and all mediums are in- were such that fraud would be an impossibility. The music vited to attend and give their aid. Admission free. At the as played on the instruments was excellent. There was evening services Rev. E. A. Coil, Pastor of Unity Church, lec- much conversation between the guests and their spirit visit-

Mr. Barnes' control delivered a brief but able lecture near

Those who desire to attend should place their apolicastands on this rostrum. The exercises were fittingly closed by Mrs. Sagmaster and Ropp giving tests. Nothing can be Hull will begin his series of lectures for March.—N.



#### Cleveland, O.

The truths of Spiritualism have never before been so widely spread in this city, on a more deep-rooted and bene-ficial manner, than in the past six months, and the workers in the cause begin to see the fruits.

The Children's Progressive Lyceum, although not having any regular speaker engaged this season, have, by untiring efforts, increased their membership to double its number, due mainly to a new feature introduced in the evening session called the Adult Class, conducted by Mrs. Effie Moss, materializing medium, (who, by the way, is not only a splendid medium, but a grand woman and zealous worker) for the sary for Americans to organize to protect what liberty they have gained, and the time is at hand for decided action. While she recommended a bold front, she admonished to While she recommended a bold front, she admonished to benefit of societies who have their halls unoccupied during eral non-observance of this rule has proved unproductive and disappointing to obituary writers and their friends, and certainly not to our delight, for it only aggrieves us to be compelled, by no fault of ours, to appear so unaccommonate the same recommended a bold front, sne admonished to room in this way.\* There are many persons desirous of asking questions concerning the laws governing the phenomena ones was too horrible to contemplate. Let the principal that cannot do so for want of time. So the guides of the medium offered if they would form a class in connection with the Children's Lyceum to appear so unaccommonate a bold front, sne admonished to room in this way.\* There are many persons desirous of asking questions concerning the laws governing the phenomena ones was too horrible to contemplate. Let the principal that cannot do so for want of time. So the guides of the medium offered if they would form a class in connection with the Children's Lyceum to appear and their friends, and the compelled, by no fault of ours, to appear so unaccommonate the same recommended a bold front, sne admonished to room in this way.\* There are many persons desirous of asking questions concerning the laws governing the plant cannot do so for want of time. So the guides of the medium offered if they would form a class in connection with United States Constitution leave the country and take their This class was formed, and he now been running six weeks with increased numbers every evening. Numerous subjects have been discussed with great profit to all. Our order of exercises are: Reading of paper on subject fifteen minutes, followed by five-minute speeches by the members, after which the leaders' control, Jack, gives a full digest of the subject, followed by thoto readings by Mrs. Moss (this phase of mediumship is entirely new to the Cleveland published the subject of the subject, followed by thoto readings by Mrs. Moss (this phase of mediumship is entirely new to the Cleveland published the subject in the subjec lic) and highly satisfactory. After which the evening is taken up with platform tests by the same medium. These, ests are doing a telling work that cannot be estimated.

The Gould Course of Lectures have come to a sudden close February 26th, an intellectual success, but a financial failure.

The Lyceum holds their anniversary exercises April 2nd. Mrs. M. E. Wallace, inspirational and trance speaker, of New York, Mrs. Effie Moss, platform test medium, will take part. To close with a grand ball April 7th.

CHARLES COLLIER, Conductor C. P. L.

#### Washington, D. C.

At the last meeting of the Seekers After Spiritual Truth, esolutions of confidence and esteem were tendered Dr. Henry J. Temple, as follows:

Whereas, Brother Henry J. Temple, who will soon seven his connection with his brethren in Spiritualism of this lo-cality, and go to other fields of labor, has proved his earnestness in promoting the cause of truth by rendering kindly aid to The Seekers After Spiritual Truth in his capacity as a clairvoyant medium, thereby bringing happiness to many who have learned through his mediumship of the continued exters. This concluded the forenoon services.

istence of the apparent dead; and,
Whereas, This society appreciates the brother for his high standard of character and moral worth, as proven by his acts and words on various occasions, and of his sincere devotedness, to advocacy of Spiritualism; therefore be it

Resolved, That The Seekers After Spiritual Truth cordially commend him as a true hearted Spiritualist and competent medium of clairvoyant and clairaudient phases, and trust that he will be heartily welcomed and make many friends in his new location; and be it

Resolved, That these resolutions be spread on the minutes, that an engrossed copy by presented Brother Temple, and that they be published in the journals devoted to O. W. HUMPHREY, Sec'y. Spiritualism.

E. B. FAIRCHILD, Pres. [An interesting letter accompanying this will appear in next issue. ED

#### Hamilton, Can.

On Sunday evening the inspiring intelligence (Tschirner) through Brother Walrond, gave a stirring and impressive discourse on "Intolerance; or, How these Christians Love One Another." Intolerance, the guide says, was the offspring of ignorance, and in consequence a bitter war was ever being waged among the different religious sects of the world, but nowhere was the battle so fierce as in the limited sphere of Christendom. Catholics and l'rotestants were deadly enemies towards each other, though each sect professed to love and believe the same God, they each worshipped the same crucified Jesus, and yet, notwithstanding the repeated commands of "Love ye one another," and " That he who loveth God Loves his brother also," hatred was ever uppermost on both sides. The fact of a person being a Catholic, a Protestant, a Mohammedan, a Brahmin, a Confucian, or the follower of any other religion was due to the incidence of parentage ning to overthrow our free institutions; its disloyalty to the need only to close their eyes to be transported within the very and birth as a rule, and each one only saw with the mental American flag; its sympathy with everything that is op- gates of paradise. We know that Spiritualism is growing in eyes that were developed from infancy under religious training of parents or teachers.

The Catholic, in consequence, can see nothing good in Protestantism, while the Protestant can perceive nothing but evil and error in Catholicism, their eyes are blinded to the other side of the picture entirely. That there are evils and false dogmas in both religions all must admit, but surely the spirit of toleration and love will reorganize some good points worthy of record. The guide did not defend either religion but deprecated the prevalent intolerance exhibited on both sides, an intolerance so bitter that it became a deep-rooted hatred and an indelible blot in the evolution and progression of the spirit of man and woman,

We all know, said the control, there is a desire on the part of the Roman hierarchy to assume constitutional and political supremacy, and right here it behooved every thinking man and woman to stand bravely up and defend to the very utmost that heaven born freedom that human beings enjoy who are no longer under the governmental influence of any church The blood of hundreds of thousands was the purchase money of this freedom, and woe betide the country that ever falls under the yoke of parson or priest. These great fighting generals and amazons of Christendom were prepared to slaughter outright every one who did not believe as they believed. This had been the experience of past ages, and would again be repeated if the Church held the reins of government.

Quite a number of questions were handed up from the audience, and all answered at great length by the spirit guides, but the great theme of the evening was the subject of "Brotherly Love and Toleration;" or, "Do unto others as ye would that others should do unto you."

MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION, The tenth semi-annual meeting of the Mississippi Valley Association and celebration of the forty fifth anniversary of Modern Spiritualism will be held in the Unitarian Church at ruary 23d, at our hall, 50 Camp Street, a seance was held

Moline, Ill., on Saturday and Sunday, April 1 and 2, 1893.

Business meeting of the association, Saturday, April 1st, at 10.30 a. m. Mrs. Helen Stuart-Richings, of Philadelphia, is engaged for the anniversary exercises, and will deliver three lectures during the session. Saturday evening at 8, and Sunday at 3 and 8 o'clock p. m. Everybodylinvited. Admission free. Board at hotels from \$1 to \$2 per day. Will C. Hodge, Sec'y.

#### ATTENTION SPIRITUALISTS!

The First Society of State Spiritualists and Liberals Delphos, Kausas, appeals to all Spiritualists and Liberals behalf of a worthy mission. We are not begging, nor do ask something for nothing.

Our society has in contemplation the erection of a hote apon its beautiful grounds, in order that we may accomme date the visitors attending the camp.

The projective movements are now ripe for action. 0 association is legally chartered and stock issued. We can carry to completion our work without some assistance, therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient to them. The stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share, and expressions the stock is fixed at one dollar per share at the stock is fixed at one dollar per share. share has an intrinsic worth, being fully represented in pro-erty. This camp is destined to become the representation camp of the WEST, being located in one of the most fert valleys in the State; a salubrious climate, a fine farming com try, and in all a pleasant place for the home seeker. It being the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two-fold way, and thereby help to build up the factors much of Solicit way.

ture work of Spiritualism.

For full information and details address I. N. RICHARDSON, Sec'y, Delphos, Kan,

#### Marcellus, Mich.

The quarterly convention of Southwestern Spiritualish convened in Centennial Hall, February 25 and 26, 1893. On Saturday at 2 p. m. the meeting was called to order by Presi dent W. R. Sirrine. Music followed, by two sisters, IMn Butler and Mrs. Buskirk. The speaker engaged for the sa sion was Mrs. A. E. Sheets. The session began with a marks from an auditor, followed by a fine piece of must Then Mrs. Sheets took the rostrum for a short lecture. good attendance for the opening session. Mrs. Sheets' st ject Saturday evening was: "Gathering in the Sheaver On Sunday, 10 a. m., meeting was called to order by the pres dent, followed by music by the sisters; a short speech from Mr. Howard; recitation by Mrs. Warner, of Pawpaw; a essay by Mrs. Hedley, entitled "Treatment of Children"

The Sunday afternoon meeting was called to order by the president, followed by music by the sisters; invocation h Mrs. Sheets, who then took questions from the audience and talked upon as many as time would permit; although be audience would have listened much longer.

Sunday evening the meeting opened with music by the sisters, whereupon Mrs. Sheets made a few remarks and recited a poem entitled, "In the Land Where Dreams Com-True." She then took up the balance of the questions given be by the audience and handled them in a way that opened the minds of all present, feeling that they had enjoyed a great treat from a most elequent speaker.

I must not omit the vote of thanks tendered to the Man cellus friends for their kind hospitality in entertaining their friends. The weather was good for this time of year and the attendance was quite large throughout the session ne meeting was a success in general.

#### New York City.

A Spiritualist fair, under the auspices of the Ladies' All Society, will be held in Adelphia Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings March 29, 30, and 31, 1893. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sen to the following addresses: Mrs. Henry J. Newton, 128 Wes Forty third Street, New York City; Mrs. Simpson Smith 50 West Ninety sixth Street, New York City; Miss M. A. Stodder, 61 Grove Street, New York City; Mrs. Milton J, Rath bun, 18 Summit Ave., Mt. Vernon, N. Y.

#### St. Louis, Mo.

Mrs. Helen Stuart Richings is speaking for the St. Loui Spiritualist Association during the month of March. Sh met with a full house Sunday evening and proved a success Edgar Emerson has just closed a successful month's engage ment, and next month George H. Brooks will be our speake

#### NOTES FROM ALL POINTS.

Kansas City, Mo -C. H. Gates writes: "Mr. G. H. Brook has just closed a three months' engagement with our society and leaves the city with the best wishes of all. His worl has been very successful and of untold benefit to our society Through his efforts we have established a lyceum, a ladie aid, and added a goodly number of members to our roll. Ms Jennie B. Hagan Jackson will be with us for March and Apri She may be addressed corner Fourth and Holly Street. May J. Frank Baxter ministers to us, and in June possibly Ma Ada Foye.'

Carlsbad, Cal.-The Spiritualists of this vicinity but united to meet every Sunday. We have a very good transpeaker in Mrs. L. C. Prindle, an old worker thirty yes n the field. Dr. A. H. Vail is our president, and Mr. Edward Hammond is vice-president. Our intention is to incorporated organization to be known as the spiritual organization of the southwest Pacific Coast. They want one hundred of theke ture of M. J. Savage, known as tract No. 2, for distribution We agree with you that it will assist in filling a long felt will of missionary work. Enclose find United Express order same.—Send to A. H. Vail, Carlsbad, San Diego Co., Cal.

New Orleans, La .- Mr. George V. Cordingly, of St. Louis Mo., who has been occupying our rostrum during Februs has closed his engagement with the society. This gentleme is quite a poet. At our closing session Mr. C. asked al young man in the audience a subject for a poem. The young man declined, saving "I prefer not." Mr. Cordingly the rattled off about fifteen verses on "I Prefer Not," to the gree amusement of the audience, and the discomforture of # young man. Mr.Cordingly will remain in the Crescent City several weeks to come, as he has a great host of friends acquaintances, and is in no hurry to leave. He may be dressed at 474 St. Charles Avenue. On Thursday night, For by George V. Cordingly and Webster St. Ceran. The latter a resident of New Orleans, and a fine medium; be always jected to going in public and giving seauces, but now he gradually getting over all this, and is coming to the front March 21 Mr. Cordingly gave a grand test scance for benefit of the Ladies' Auxiliary of the New Orleans is ciation of Spiritualists. Mr. Stanley will be with us during the month of March .- Mabel Kline, 197 Canal Sc.

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# SUPPLEMENT TO LIGHT

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Cincinnati, Saturday, March 18, 1893.

Volume XII, No. 11.

#### THOMAS PAINE.

Synopsis of an Oration by Willard J. Hull, at Girard Assembly Rooms Philadelphia. Feb. 2, 1893.

Ladies and Gentlemen: - Greatness as applied to the character of man may be said to embody three generaessentials, viz: Capacity, Judgment, and Energy. In estil mating character upon this hypothesis, the foibles and personal idiosyncracles, which are found in larger or lesser upon the great canvas of human life. degree in all men and which go to make up, in a way, the volume of mental acquisitions, must be ignored and the prime motive force, or central idea be taken into consideration in order to determine the lines upon which the mental or spiritual forces of the mind operate.

The capacity to conceive original ideas, the power of reason to analyze them and the will to put them into practice constitutes the trinity of true greatness. They may be named in their equivalents, Love, Duty, and Action. Ir looking over the lives of men who have wielded the affairs of the world, how few there are who have possessed these prime qualifications in their entirety. One man may have capacity but no judgment or energy; another may have energy and capacity but no judgment; another may have capacity and judgment but no energy. The combination is strikingly at variance in different individualities, and, indeed in the same individuality, and yet such have at times performed great services for the State and have been classed amongst the benefactors of the race.

But they cannot occupy a place with the grand reformers and apostles whose names and characters rise out of the slough of ages with increasing brightness as the years heap upon them.

And the strange thing is that greatness, in the sense have presented it, has never, until our time received its own in contemporaneous events. All leaders of thought and all leaders of men have lived on the peaks and crags and wind swept mountains of life, and because of their exposure and prominence have ever been the targets for the javelins arrows, worm wood and vinegar which a thoughtless horde has almed at them. Did not Socrates, with whom no brain of ancient Greece could be counted a peer, drink the cup o logwood because he preached sedition? Greece, mighty is her prowess, was weak enough to let the fate of Aggamemnor be a nobler one than that of Socrates. This is her shame Cicero, the greatest orator of Rome, who was hailed by Cato as the "Father of his Country" offered his neck to the sword of his executioners. Brutus was no more the Iago who slew great Cæsar than was Anthony the tool of despots that cut off the life of Cicero. Plato, the great contemporary of Socrates, had to fly from Athens for his life.

Men have always made gods, and they have as persistently destroyed them. Heroes have been exalted only to feed the shambles with patriotic blood. Philosophers have burned while the frenzy of the mob added fury to the flames. You Europe was deemed wise enough to read his best manuscript, and yet no character in history has been more wontonly assailed, misunderstood, and execrated. In fact, if we search the whole field of history, we shall fail to find a single instance where a truly great and wise man has escaped

It has remained for the civilization and the love of liberty which has culminated in a period extending back no farther than fifty years to make it possible for a thinker or a hero to live without torture. If the inspiration which foreshadowed American independence had held no other than this possibil ity it were worthy of the perpetual homage of a free people, it because of this proud estate, heralded at Lexington Val ley Forge, Saratoga, and Yorktown, that Grant could command the respect and honor of the whole civilized world. It Longfellow, and Lowell, and Whittier could become heavenly cockles around the great heart of the American people. It was for this that Phillips and Garrison and Parker could hurl the denunciations of heaven against slavery and still live as the great Warwicks of New England thought. Even Daniel Webster, the intellectual giant of America, could pulverize his soul on the crucible of his own apostacy and become the grand ruin of 1850 when he advocated the fugitive slave law: yet even this infamy could not rob Daniel Webster of his rightful mausoleum in the love of the people. To what prodigeous lengths, then, has the sense of liberty and free thought carried the essentials of greatness! If this glory had attached to intrepidity and devotion eighty-three years ago. the man who had served the nation in its need never would have returned to its bosom to die unhonored and unsung, nor his memory held up in execration. He was not a prodigal. Is it not a queer thing that feasts should be spread for the dissolute and poison prepared for the benefactor? But had not this life gave out amidst the execrations of the godiy, had not the cowl of plety been torn from the pates of hypocrits by his pen, had not a broader conception been given of man's duty to himself and the God he worships, then there had been no worthy history to relate, and the world had been deprived of the spectacle of his apotheosis.

Therefore it is well.

Fame were better thus to be snatched from a false polution than to be the recipient of the applause of a thoughtless following. The price of his honor and greatness was the same as that of a Socrates, Apollonius, Cæsar, and Voltaire. He could pay no more. None higher could be demanded.

In approaching the character and services of Thomas Paine I have been filled with a sense of incompetency to perform in a just manner the task of presenting a eulogy commensurate with his genius. My trouble has been to know if I am equipped to speak upon his life in a manner that will be true and at the same time have no tincture of fulsome praise or encomium. Greatness never courts the baubles of sycophancy. Littleness always does. Flattery has ever been the prelude to a tragedy, where great men were concerned. It is the enchantment of the baselisk that lures men to perdition. Columbus received the homage and flattery of the court of Spain when he brought to it the tidings of a new world. The next time he returned to that court he was in

I desire not to make any mistakes, but I must hew to the line. Moreover, I have felt constrained to ask if I might pronounce a panegyric upon this anniversary, and before this hold of the most difficult problems. \* \* \* \* \* audience of thoughtful men and women. For what right have bright redundance of his thought has come to me out of the yea, millions worthier than I am, and yet I had felt it my the spoken words, how cherished the unspoken thought, for aristocracy was brave and dauntless enough to fling it into, "His scipionism was the very part of him that he could not the justice of a realm he had earned, but which had been de-

stition. I can only touch upon this life. It is for the biogra- stone, and Gladstone to-day occupies substantially the pher, not the orator or the eulogist to picture it in its fulness ground taken by Paine in his "Rights of Men." As a states- closing scene of his public career, we consider the history of

It matters little what particular locality may have been the birthplace of a man who could say: "The world is my country, to do good my religion." This sentiment no other it until he pleaded for the life of a deposed king to the frenzy of a mob who rushed for his own head for making the appeal. had been the home of many mothers before and after Shakespeare was born. Men never consider the genius of Shakescould sense none of the applause, anathemas or lies which strove to kill the craft and save the king. were to accompany his march to the tomb! Could he have read the horoscope of his life he would have laughed while he fed the palm of the fakir who foretold it. He lived and lahis father's trade, and made stays. Kings, priests, and aristocracy knew him not. This man was to help jog the world of ideas along the grand apean way of progress. Nobody knew it. He had settled in his humdrum life and had taken years later he married Elizabeth Olive, in Lewes. They world. He caught a whiff from the court of tyranny, borne to the Bastile and La Force. from the Atlantic sea-board eastward to mix with the court of George III. He saw the uprising spirit of independence, the inspiration which makes that instrument immortal. He defeats, and his services were recognized and rewarded by lic!" Paine studied history. Congress by a grant of \$3,000. New York gave him a farm in Westchester County, and Pennsylvania gave him land also. When the forces of Washington's army were shattered by defeat and discouraged by uncertainty and privation durare the times that try men's souls." This pamphlet was commended by General Washington, and an order was issued It carried a personality that never fawned upon adulation nor courted the favors of the insipid. He wrote from the redress offered. They trusted, too, the intrepid writer, and to the production of that pamphlet is due in a large degree

of his king at the feet of the colonists. Thomas Paine was a true statesman. He grasped the tide, of affairs with consummate tact and ability. Wherever the eye of a leader was required his vision swept the farthest horizon. He was sought by Washington, Jefferson, Franklin, and other pioneers as a man equipped by nature to take

he wrote "The Rights of Man" in 1791. This book was written debris of infamy with which it has been covered up? I love in answer to Burke's great disquisition on the causes tending duty to intrude into the sauctuary of this great life and speak in the land of his birth. He was in this instance that which maked and received permission and, knowing as I do, that a sentiment was the clarion note of the rebellion against tal slaves while its author drank the wormwood. veil as thin and evenescent as ether hangs between my British tyranny. It took well in the Colonies, and Paine Every great man is unique. He can not be imitated. until 1809. In that year, 8th of Jnne, his great soul escaped

wish to impress you with the responsibility I feel in taking cost, too. He knew that his reply to Burke was treason to as distinct and will defined as the Dealogues of Plat or the up the work before me this evening. I want you to know that the English government. England at that time was not plays of Shakespeare. He could not have duplicated the I have no interest save that of truth and justice, no malevo- ready for Thomas Paine. She could endure Pitt, she could "Age of Reason" on any other line of thought. It has a dislence save that which I always hurl at ingratitude and super- countenance Burke, but she could not have endured Glad- tinet individuality, like a bridge or an arch. man Paine was in advance of his time. He plowed a furrow religion relative to mans needs and the slate. From the rein a virgin soil. He probed lower than the abscess he treated, mostrai antiquity the authority of a priesthood had been conand below the abscess he struck a king. This was his crime sidered above that of the civil power. The element of superin England. The divinity that hedged about the king could stition while being the most digrading had always been the man ever equaled, and Thomas Paine himself never equaled not stand the light of truth and man's independence. The most powerful. The priesthood founded on superstition and evils of society, the despotism of autocracy, the ignorance of fostered by it, had, therefore predominated in the world purpled power and the arm of a corrupt law were all on affairs wherever the mental status of the people had been at When we say he was the son of a Quaker stay-maker, and guard before the palace. None of them deterred Thomas a low ebb. Wherever ignorance is at a permium, then you was born at Thetford, England, January 29, 1736, we merely Paine. He saw tyranny on the throne and servility in the find the priesthood in a flourishing concition. As long as speak of one of thousands who perhaps first saw the light at lovel, and he wielded his pen in defense of the hovel. the people are kept in ignorance the power to rule them re-Thetford, England, It signifies nothing that Stratford-on-Avon He was indicted for treason, but was allowed to leave mains easy. Vast systems of survulance inguistions, tortue the country under the sentence of outlawry and banishment. chambus, dungeons, screws, racks and stakes kave been the This was his reward for paving the way upon which the adjuncts to priest craft. Religion has been twisted into a peare or Washington or Bacon or Franklin or Newton with liberal and radical thought of Great Britain to-day rides and covering for the most diabalical schemes of plunder and reference to their place of nativity. So with Paine. He was hurls thunders upon the conservative heads of the Tories. slaughters. Nations have been subdued and communities common clay enough in his boyhood and youth. Like others The essense of Paine's motive force was the people. He decimated by the dispotic arm of the church. destined to move the world, he waited for the breach he was hated kingcraft for the same reason that a surgeon hates a to fill. He was unconscious of it all. He could not have fore- cancer, and yet he would not destroy even a king. The king been enacted at the intigation of the church and with its aid. seen the romance of a life stranger than any fiction. He in his sight was one of the people in a false position. He The history of Christianity is written in every ruin that marks

France and saw another king and a worse tyranny. He nuyielding as the Roman Christian Church. What she was heard the sullen roar of the "Mountain" and the echo from in the by gone centuries she is now, and the only reason we bored in his obscure way until he saw tyranny enthroned and the "Marsh." The Jacobins and the Girondists had been have for our escape from its crushing power is the fact that justice manacled. When he saw it he knew something was drinking the inspiration of Marat and Danton. The Hotel something besides religion was ingrafted on the tree of Amerwrong. Other men saw the same thing. Some of the De Ville was preparing to feed Luxembourg with its proud ican progress. That something was liberty and intelligence fretted, and, like the excited stallions, champed their bits, and haughty guests. Paine had been in France in 1781 which make even a Christian better than his creed, which then settled back into the traces and pulled the load. Some with General Laurens to negotiate a loan for the United make a Catholic better than the yoke he carries. of them raised the cry of justice and then took the bribe that States, and again in 1787 as a member of the American gagged her. Their own polution was not so bad as that with Philosophical Society to represent that body at the Academy which they had despoiled justice. Paine was aware of all of Science in Paris, but that was before the Statue of Reason ermine, the purple and the scepter; and while the mob this, but he was unknown; he had no influence beyond the was upborne through the streets by a mob that defied reason. sphere of his circumscribed condition in life. He had learned When Paine was banished from England Paris was a commune filled with bandits, bigots, and fiends. Centuries of tyranny and corruption had culminated in the horrors of 1792. The tumbrile and La Guillotine were garlanded with the populace and its blood. Neither arms availed the defla wife in 1759. Mary Lambert was her name, the daughter ant nor submission the timid. Age and sex were forgotten of an exciseman. He carried her dead body to the grave a in this unparalleled feast of death. The very gutters run year afterwards. This was his first great grief. Twelve blood, and yet the pent-up volcano was not emptied of its vengeance. "Vive la Republic !" had long since usurped the cry lived three years as man and wife and then separated by "Vive la Roi!" but heads must feed the yawning baskets and mutual consent. It seems strange that a spirit such as this make tally-knots of the red-capped knitters of the Fanbourgs. should be shorn of the tender, clinging, and helpful council and Louis XVI. was a pauper and a prisoner, and Robesplerre was love of woman! But thus it was, and at the age of thirty-eight, the autocrat of France. From a voluptuous court she had in the prime of his manhood, he was blasted in his tenderest marched to an infamous court. For the reign of tyranny she know that Voltaire was so great that only one man in

Into this sea, this maelstrom, Thomas Paine made his way. He was elected by the Department of Calais to the which was struggling to free itself from that tyranny. Here French Convention in 1792 and helped to frame a national was the breach. Paine hastened to fill it. He came to the constitution. He was as zealous for the country of La Faycolonies, brought nothing with him but his brains. Franklin had ette as both himself and La Fayette had been for American seen him in England, measured his metal, and gave him letter independence. When the matter of the king's disposition of introduction to the leading patriots of the colonies. In the came up, he alone voted to save his life and offered the concalm position from which we may now view that event we vention an asylum to him in the United States. There is nocan echo the voice of the times which gave to Paine the cred- where in history a spectacle of such a lofty sublimity as the it of concentrating the thought of the people upon the neces. pleading of Thomas Paine for the life of Louis XVI. Search God and no more, and I hope for happiness beyond this life." sity of revolution. On the first of January, 1776, when he where you will and a greater act of heroism and magnanimwas forty years of age, he issued his first contribution to the ity cannot be found. He, the hater of kingcraft, the enemy alternative of eternal hell was as false as it was shocking, literature of America, "Common Sense." Immediately of despotism, imploring a maddened mob to spare their ty- and so he declared that "no religion can be a true religion there was a great awakening. It stirred the sluggish blood of rant! The essence of the Revolution lay in the line that prowas for this reason that Emerson, the Sage of Concord, and the timid and set fire to the fuel already gathered. The conserduced Louis XVI! He was the apex of a pyramid of infavative element in politics assayed to answer Paine's argument. my. He must be removed before the courses below him but every man to whom the task was assigned pronounced it could be reached and razed to the earth! And the pleader anything that comes to us second hand; it is revelation only unanswerable. There was no alternative left save dishonor, not a Frenchman! How could be know what French justice to the person who receives it." should the people determine to repudiate the principles laid was under the First Republic? He, a foreigner, and alone down in that pamphlet. After firing this broadside into to make that defense! that plea! Well, he paid the penalty man involved brotherhood universal and so he said: "The England's tyrannical policy, Paine turned his attention to the for his intrepldity there as he had paid it in England. Robesframing of that immortal fabric known as the Declaration of pierre became suspicious of him. He was not a true citizen. sentiment ever uttered by a human being. He searched the Independence. He, more than any other one man, caught Mercy was not a quality of citizenship. To show mercy was to reveal a traitor. He was driven from the convention and chemist analyzes the properties of light and heat. He threw thought it out, and with his great coadjutor, Jefferson, eventually thrust into prison, and by an accident, which can the refuse to the winds and gave the true and the beautiful a labored, corrected, revised, embellished and perfected it, and be accounted for only on the ground of spirit interposition, he place. Truth was his goal, reason his guide. He had nothwith the little company of patriots who marched out of In- escaped the guillotine. The shaver of heads was not to operate | ing else. The priest yelled, "believe or be damned!" Paine dependence Hall at sunset on that memorable Fourth of on him. Robespierre himself and his accomplices could and said: "The reason for doubting a thing simply on the testi-July, he saw it hurled in the teeth of Great Britain as the did take the knife to which they had consigned noble and he- mony of another person is as good for you and me as it was ultimatum of a people free and independent. Paine's name lot alike. But Paine's work was not finished in the French for Thomas." As he had been in his political writings so he was affixed to the original draft of the Declaration, but when Convention. In the midst of all that excitement he was calm was in his theological writings, always the reasoner, the his fame became his infamy and the gorgeous paunch and unruffled. While the tumbrils rattled with their loads counselor, never the dictator nor the judge. had been filled and emptied with venom upon his apostasy, to the knife, he was looking for the cause of the massacre. it was carefully erased. War was declared and he went into The populace shouted "Down with the King!" "Down with brought about a state of mind which looked upon a lie as the the army and shared its rigors. He noted its triumphs and its with Religion!" "Down with God!" "Long live the Repub-

The Committee of Public safety cut off heads by the score every day. Paine found the reason why Paris should have a 'Committee of Public Safety." He finally came to the conclusion that the line along which events had transpired to the altars ten centuries ago. It is a psychological idolatry. ing the dark hours of the Revolution Paine stirred the droop- produce the revolution of 1792 was one of priestcraft. Paine strove to break it up and raise the idolator to his feet. ing hearts of the soldiers with "The Crisis," which he began His career up to this time had been a protest and an onwith the saying that has long since become familiar: "These slaught against kings. He now concluded to walk around their thones. He had sent his lance through the white If he saw a priest and an altar behind the throne, he saw swelling of English tyranny and pricked a King He sent it Moloch behind the altar. This was his greatest crime. He that it should be read to the soldiers to revive their drooping through the French Convention, through Louis XVI., through spirits. And it did. Paine's literary style was peculiar. Robespierre and struck a priest. Like Voltaire and Volney, he was a freeman as well as a liberty-lover. Few statesman are that. There have been very few statesman who have heart to the heart, from the mind to the mind. The soldiers dared to walk all around the throne. Paine dared to do so. sation and imprisonment Thomas Paine wrote the first part understood him; they saw clearly the points raised and the A monarchy in his sight was only a wall upon which the of the "Age of Reason," and gave the manuscript to a friend people might gaze and quake. He knew that if the wall were for printing while on the way to prison. Immediately upon battered down a cloister would be seen behind the palace the succeeding victories which finally culminated at York- He knew that civil authority would be found licking the crutown where Cornwallis threw down his sword and the cause cifix. He did what he could to batter down that wall. Since he finished his work, men have beheld just what he

If Paine had stopped at the French Convention, monuments erected to his memory would dot the plazas of civilization. He was a universal citizen. His country was the world, his work whatever there was oppression to remove. ears and danced before his eyes by the minions of God's vice-He was a plain man, loved seclusions, avoided ostentation He was appointed by Congress to be Secretary of the and strove to better the common weal. His traits of charac-I to speak or pass judgment, who knew him not, save as the Committee on Foreign Affairs, and he went to England where ter constituted his greatness. It is idle to speculate as to rate desert a rotten ship. He was dismayed but not repulsed. whether he was aware of his position. He knew he had a place; he knew that his name would go down to posterity obedience at the mention of his name. For more than flity his character, and cherish his memory, so do thousands; to produce the French Revolution. It shook England to her honored and lamented. But in attempting to balance his years he was the bogy of religion. Pregnant mothers did not very centre, and was the means of making Paine an outlaw patriotism and fidelity with his patriotism and infidetity with dare to think of him for fear of marking their unborn infants. he saw everything the world would treasure go down in putthe words that shall help in restoring it to its rightful niche he had been in the early days of the American Revolution, refaction and infamy and he let them go, He now took up damned to its lowest dungeon. He returned to the United In the great minister of human affairs. Therefore, I have the champion of man's equality and independence. This the great work of his life; a work destined to free many men-

poor vision and his keen penetration; how careful should be well knewing the feeling it had engendered in the English He can not borrow from himself. As Emerson says of scipis: its leash and opened its tortured vision upon the realities and

he knows each and measures all. I speak thus because I the teeth of the lion and on his own heath. He counted the borrow." So with Paine. His theological work stands out

In contemplating Thomas Paine with regard to this the

All the great crimes that shock the reader of history have the retardation of progress for fifteen centuries. There is no When he was thrust out of England he looked over into machine on earth today so complete, so implacable and so

Now, Thomas Paine saw all this and more when he wrote "The Age of Reason," He had watched the pomp, the cried brave and fell to its knees, he saw a blood-hound and heard the clank of a chain. He had traveled along the centuries which had played kings and paupers in a game of destiny. He saw skulls when others saw painted cheeks and lips of honey. When he heard the praises sung to Jesus, the meek and lowly, he caught the wail of a captive. When he sniffed incense from the altar he compared it to the stench of the dungeon. When he listened to the surpliced choir, he heard the shricks of the rack. The great law of contrast enabled him to measure the abomination of priestcraft. The rabble saw the exterior of paint and guilt; the rabble worshipped the mitre, the stole, the chasuble, and the wafer. Paine saw the interior of ashes and calcined bones. He saw the crucifix and the dagger that defended it. He saw the maiden's collar, the thumbscrew, the gag and the wheel. Do you wonder that his great soul was fired with a purpose to lay bare the monstrous perfldy? Do you wonder that he, knowing that kingdoms and principalities were the puppets of the Church, should strike a blow at the greatest fraud on

He knew that religion meant good works and so he wrote in his great exordium: "I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy."

He knew that the divine in man symbolized itself in the eternal life of all things, and so he wrote: "I believe in one He knew that the barbaric scheme of salvation and its

that has ought in it that shocks the mind of a child." He knew the assumption of plenary inspiration was a fable,

and so he declared that "Revelation can not be applied to

He knew that the purpose of evolution and the divinity in world is my country, to do good my religion!" the grandest Bible as a surgeon scrutinizes a cancer. He analyzed it as a

He knew that centuries of training in falsehood had divinest truth. Men can discard old ideas in every department of civilization except the religious department. They could discard the tallow dip for the oil lamp, the oil lamp for the jet of gas, and the gas for the electric light, but they still bend their knees to the candles and images that decorated He went around the altar as he went around the throne. No wonder the marketmen of commercial religion hated him. dared to invade a domain from which strong men had always shrank. It required a heroism that reposed in few men at that time to look behind the altar and tell the world what he saw there. \* \* \* During the interval between his accuits publication he became infamous. The guns of vituperation and slander, plugged for a half century, now emptied their contents upon him. Where he had been honored he was now ostracised. The glove of purple was changed for the glove of steel and scale. He had felt the velvet paw of society, he now felt the claws. Birds of paradise were transformed into buzzards that puked their rottenness in his face. Hell, devils, chains, shricks, and groans were all rung in his gerent. He had dared to speak the truth in a matter of conscience. It was a most beinous sin. Friends left him as He had counted on this too. Children were scared into He was regarded as a fiend of hell, and his poor soul was States in 1802 and found every door closed against him. He lived on obscurely, nearly friendless and comparatively alone

nied him by those who preached and prayed the loudest for emough to plead the meeties of heaven for themselves, and even in his death these vultures picked his very bones with calumny. They said he died recunting, terror-stricken, and a drunkard. They lorger his services in making a country for them to down him in. They only remembered that he had struck at a flend they worshipped. This was emugh. They could not understand how a patriot could criticize a false religion and die true to his principles. They knew that ignorance had always been the bathing-tub of superstition and they knew they had all been baptized in it. If one of them happened to get far enough from the tub to see the scum on its contents, he might for the balance of his life prefer a cleaner place, but when he came to die his moral back-bone would coze out and he would ask to be put back into the old tub.

It was on this bas s that the Christian world estimated Thomas Paine. It was mistaken. He died, as he had lived calmly and resignedly. History with him has been made up largely of lies. Not until Col. Ingersoll and a few others be gan the work of restoring him to his proper place, in speeches and various writings, followed by Conway's late and complete hography, has there been anything of a really authentie character performed that does justice to his life and

If we compare his views with those of many advanced Church men of the present time, the radical element will be seen to be largely with the latter. Col. Ingersoll well observes that he would be ranked to-day as an advanced Unitarian. This shows how we have grown. Paine lived in advance of his time. He sent an individuality into his writings that set fire to everything it encountered. It was this quality that made him so infectious as a statesman, and his character so universally admired. It was the same quality that fired the theological world when the "Age of Reason" appeared. It was a veritable firebrand. It burned the stubble and enriched the soil. . . He laid a fuse from the magazine of despotism to the parthenon of liberty and set a match to it. The world to-day is listening to the explosion, Paine was a humanitarian. Religion at his time was not so. A religion of gods has no respect for men. Whenever humanity sings a Tedeum from an empty stomach and a shivering body there is something out of joint with religion.

Thomas Paine did not finish his work though he did his life, at New Rochelle, in 1809. Paine the mortal, the friendless, the maligned and the hunted, died that summer day But Paine the immortal, the intrepid, the hero, the rejuve nated, in company with the great concourse of patriots who had walked in the vales of their own Gethsemanes before him, took his place in a pantheon where spears, thorns, re bukes, and slander can not touch him. His force persists and his monument is rising. He hoped for happiness beyond this life, as he tells us. Yea! and he earned it and he has it His apotheosis is just gilding the peaks of thought and veneration. Its noon-day splendor shall shine in the oncoming time when men shall be free universally. It were foolish to mourn that such a life as this has departed from earth, and we do not mourn. These services dedicate to the intrepidity of genius our devotion and gratitude that human life has produced such a character. Let loud acclaim swell the breeze and sing a hymn of gladness.

Freedom has burst the fetters of the creed-bound, and men can stand and be counted with the great apostle and patriot who could say:

"The world is my country, to do good my religion."

#### VOLTAIRE, AS EULOGIZED BY INGERSOLL Synopsis of a Lecture by Col. Robert G. Ingersoll, delivered at Cincinnati, O. Sunday January 29, 1893.

"The infidels of one age have often been the aureoled eaints of the next." said Colonel Ingersoll in his opening remarks. "The destroyers of the old are the creators of the new. As time sweeps on the old passes away, and the new in turn becomes old. There is in the intellectual world, as in the physical, decay and growth, and ever by the grave of buried age stand youth and joy. The history of intellectual progress." the lecturer declared, "is written in the lives of infidels. Political rights have been preserved by traitors: liberty of mind by heretics. To attack the King was treason; to dispute the priest was blasphemy: for many years the sword and the cross were allies: together they attacked the rights of man; they defended each other; the throne and the alter were twins-two vultures from the same egg. James I. said: 'No Bishop, no King:' he might have added. 'No cross, no crown,' for the King owned the bodies of the men: the priests the souls. One lived on taxes collected by force: the other on alms collected by fear. Both robbers, both beggers."

'These robbers,"Colonel Ingersoll said, "controlled two worlds. The King made laws, while the priest made creeds; both obtained their authority from God, and both were the agents of the Infinite. With bowed backs the people carried the burdens of the one, and with wonder's open mouth received the dogmas of the other. If the people aspired to be free they were crushed by the King; and every priest was a Herod, who slaughtered the children of the brain. Thus it was that the King ruled by force, the priests by fear, while each supported the other. The King said to the people: 'God made you peasants, and he made me to be King: He made you to labor, and me to enjoy: made rags and hovels for you, robes and palaces for me. He made you to obey, and me to command; and such is the justice of God.' The holy and wise; you are the sheep and I the shepherd, and your fleeces belong to me. Such is the mercy of God. You must not reason, for reason is a rebel: You must not contradict, for contradiction is born of egotism: you must believe."" The speaker then brought about a roar of laughter by quoting from the Scriptures: "He that bath ears to hear, let him hear.'

"It seems," said the lecturer, "that heaven is a question of ears."

Continuing, he said: "There have been traitors and there have been heretics, blasphemers, thinkers, investigators, lovers of liberty, men of genius who have given their lives to enough here to ask: 'What is greatness?' A great man adds to the sum of knowledge, extends the horizon of thought, releases souls from the bastiles of fear, crosses the firmament of the mind. A great man does not seek applause of place, he seeks for truth, he seeks for a road to happiness, and what he ascertains he gives to others. A great man throws pearls before swine, and the swine are sometimes changed to men.

"If the great had always kept their pearls vast multitudes of men would now be barbarians. A great man is a torch in the darkness, a beacon in superstition's night, an inspiration and a prophecy. Greatness is not the gift of majorities; it can not be thrust upon any man; men can not give it to another; they give place and power, but not greatness. The greatness is from within.

The great men are the heroes who have freed the bodies only allowed to go.

of men they are the philosophers and the thinkers who have The men who cursed Thomas Paine were hypocrits given liberty to the soul, they are the poets who have transove and song. They are the artists who have covered the hare walls of weary life with triumphs of genius: they are the heroes who have slain the monsters of ignorance and fear, who have outgased the Gordon and driven the cruel gods from their thrones. They are the inventors, the dishave civilized the world."

Here Colonel Ingersoll launched off into an elegant tribute to the subject of his lecture-Voltaire, Said Colonel Ingersoll Voltaire! A name that excites the admiration of men, the malignity of priests. Pronounce that name in the presence of war. Pronounce that name and from the face of the priest question of the divinity of the savior. the mask of meckness will fall, and from the mouth of forgiveness will pour a Niagara of vituperation and calumny. And yet Voltaire was the greatest man of his century, and decided that the Holy Ghost proceeded from the Father did more for the human race than any other of the sons of that Theodosious the younger assembled a council at Ephe

On Sunday, November 21, 1694, a babe was bern-a babe Voltaire came to this 'great stage of fools' his country had been Christianized-not civilized-for about 1400 years. For a thousand years the religion of peace and good-will had reigned supreme : the laws had been given by Christlan Kings time." and sanctioned by the wise and holy men. Under the berack. Such had been the success of the blessed Gospel that every science was an outcast. To speak your honest thoughts, to teach your fellow-men, to investigate for your-Holy Mother Church' pursued the criminals with sword and lame. The believers in God, and infinite Father, punished the persecutors of their fellow men. oundreds of offenses with death and torture. Such," said Colonel ingersoll, "was the state of affairs."

"There was no trial by jury," said he, "and the rules of evidence allowed the conviction of the supposed criminal by the proof of the suspicion or hearsay, the witness being liable to be tortured, generally told what the judges wished to hear. mythologies and the miracles and the sturid lives of the

"This brought about almost universal corruption. When Voltaire was born the Church ruled the world. It was a pe- credulity. He found the ignorant many controlled by the ried of almost universal corruption: the priests were mostly cunning few. He found the historian saturated with super. libertines, the judges cruel and venal, the nobles were heart- stition, filling his volumes with the detail of the impossible less, arrogant and proud to the last agree, the common people were treated as beasts. It took the great Church a thou sand years to bring about this happy condition of things.

"The seeds of the revolution," said the lecturer, "were being scattered unconsciously by every noble and every priest; they were germinating slowly in the hearts of the wretched; they were being watered by the tears of agony blows began to bear interest, for there was a faint longing for of his day. Aristotle said that woman had more teeth than blood. Workmen, blackened by the sun, bowed by labor, men. This assertion went down into history, but it remained deformed by want, looked at the white throats of the scorn- for Voltaire to count the teeth. The rest were satisfied with ful ladies and thought about cutting them."

But there had to be a change and there had to be some one to be one of the people. Tais man, the lecturer declared was Voltaire.

"Voltaire," said he, "was of the people. In the language of the day, he had no ancestors. His real name was Francois never written a line, and the godfather of the illustrious Voltaire was a delst who cared nothing about his religion except in connection with his salary. Voltaire's father wanted to make a lawyer of the young man who, however had no such tastes. The young man went to a Jesuit school where, according to his own statements afterwards, he learned nothing but a little Greek, a little Latin and a great deal of nonsense. In the school they did not teach geography, mathematics, history-it was a Catholic institution controlled by the Jesuits, and they defended and supported religion; but behind the entire creed was the bayonet, the ax, the faggot and the wheel, and torture-chamber. Such were the surroundings of young Voltaire.

slight diversion, "but one excuse for government-the preservation of liberty, to give to each man his own; to secure to the farmer what he produces from the soil, to the machanic what he invents and makes, to the artist what he creates, to the thinker the right to express his thoughts. Liberty is the breath of progress. In France the people were the sport of the king's caprice. Every one was in the shadows of the Bastile. It fell upon the sunniest field, upon the happiest home: with the king walked the heads nan, and back of the throne was the torture-chamber. The Church appealed to the rack, faith relied on the faggot, science was an outcast, and philosophy, so-called, was the sants were vermin; idelness sat at the banquet, and industry grabbed the crusts and scrumbs."

The lecturer, after this pleasant diversion, went on at length about the school life of Voltaire, who, at the age of seventeen, determined to devote his life to literature. The young man's father in speaking of his two sons-Armand and Francois-said,"I have a pair of fools for sons, one in verse, the other in prose." Voltaire early in life, became in a small lived like a prince, became one of the powers of Europe, and self to the French Minister. But he fell in love: the girl's mother objected; then Voltaire sent his clothes to the girl priests said: 'God made you ignorant and vile: He made me that she might visit him. But everything was discovered tacked the creed because it was dishon orable to God. and she was dismissed, . He wrote the girl a letter, in which is the key-note of Voltaire.

"Do not expose yourself to the fury of your mother. You know what she is capable of. You have experienced it too well. Dissemble: it is your only chance. Tell her that you have forgotten me, and that you hate me. Then, after telling her, love me all the more."

This episode in Voltaire's life not only brought about his dismissal from the Minister's court, but he was disinherited by his father, who gave his son the choice of going beyond the sea or going to prison. He gave in, and consented to become a lawyer, but before he was in an office a week wrote better the condition of their fellow-men. It may be well that he was trying to be a pettifogger." He wrote a poem. but did not win the prize he strived for; but all the while he was "learning the trade of a pettifogger" he was hating the law, and drifted more and more toward the literature he unknown and mysterious seas, gives new island's and new loved. Great questions at the time were agitating the public continents to the domain of thought, new constellations to mind, and Louis XIV. had just died. The prisons of France were thrown open by the Regent. Thousands walked from gloomy cells, unable to tell why they had been incarcerated for many months. There was a change.

While all this was going on Voltaire was not greatly interested. He was busy-writing poetry: all his fancies were some cutting epigrams and exiled to Tulle, 300 miles away. He was allowed to return, but before going home wrete one of his characteristic sentences, namely.

"I am at a chateau, a place that would be the most agreeliberty of leaving. It would be delicious to remain if I were

But he did go, only to be re-arrested and this time sent to a bastile, where he remained for nearly a year. It was figured the common and filled the lives of many millions with while in prison that he changed his name from Francois been known to the world. In prison he began to think and inquire, and found that the religion of his time rested upon the usurpation of the Scriptures, the infallibility of the Church, the dreams of insane hermits, the absurdities of the coverers, the great mechanics, the kings of the useful who fathers, the mistakes and faults of the saints, the hysteria of the nuns, the cunning of the priests, and the stupidity of the people. He found that the Emperor Constantine, who lifted Christianity into power, murdered his wife Fausta and his "At the head of this heroic army, foremost of all, stands eldest son Crispus the same year that he convened the concil Voltaire, Voltaire, whose memory we are honoring to-night. at Nice to decide whether Christ was a man or the son of God. The council decided in the year 325 that Christ was substantial with the Father. He found that the Church was of a clergyman and you will find that you have a declaration indebted to a Father who murdered his Son-for the vexed

"He found," continued Colonel Ingersoll,"that Theodosius called a council at Constantinople in 381, by which it was sus in 431 that declared the Virgin Mary to be the mother of God: that the Emperor Marcean called another council at exceedingly frail, whose breath hesitated about remaining. Chalcedon in 451 that decided that Christ had two wills: that This babe became the man of the eighteenth century. When Ignatius called another in 680, that Christ had two natures to go with his two wills: that in 1274, at the council of Lyons, the important fact was found that the Holy Ghost proceeded not only from the Father, but also from the Son at the same

These were revelations to Voltaire-are to us. He has nign relgu of universal love every court had its chamber of been called a mocker. What did he mock? He mocked the torture and every priest relied on the thumb-screw of the kings that were unjust; kings who cared nothing for the sufferings of their subjects. He mocked the titled fools of the day; he mocked the corruption of courts; the meanness, the - brutality, and the cruelty of the judges. He mocked historiself and to seek the truth, these were all crimes, and the ans who filled the works with lies, and philosophers who defended superstition: he mocked the haters of liberty and studied the Bible for himself. He demonstrated that the

> "He has been blamed," said the lecturer, "because he ased the weapon of ridicule. Hypocrisy has always hated laughter and always will. Absurdity detests humor and stupidity despises it. Voltaire was the master of ridicule. He ridiculed the impossible, the absurd. He ridiculed the saints. He found pretense and mendacity crowned with and found the scientists satisfied with 'they say."

> All this was brought to him by study. He set out to ridi cule what he found to be absurd. Voltaire had the in stinct of the probable, not the improbable. He knew the law of average-the level of the sea: he had the idea of proportion, and so he ridiculed the mental monstrosities and deformities-the non sequitirs-They say." Voltaire wanted facts. He was the apostle of common sense. He knew that there could have been no primitive or first language from which all other languages had been formed; he knew that every language had been in fluenced by the surroundings of the people.

He knew that the language of snow and ice was not the Marie Arouet. His mother was Marguerite d'Aumard. She language of palm and flower. He also knew that there had died when he was but seven years of age. The Arouets had been no miracle in language: that everything in the whole world had been natural. He was the enemy of alchemy, in language and in science. A sentence from him solved the whole theory of the alchemists who had been fooling people for centuries. Said Voltaire: "To transmute iron into gold two things are necessary: First, the annihilation of the iron second, the creation of gold." This philosophy was his, and it is true. He was a man of good humor and full of wit. He had the courage to enjoy the present and the philosophy to bear what the future might bring to him. He despised the creed of Calvin.

He pitied those who needed religion to be honest and cheerful. Yet for more than 150 years the world has fought this man, maligned his memory; in every Christian pulpit "There is but one use for law," said the lecturer, making his name has been pronounced with scorn, and every pulpit When describing the terrors of a dying unbeliever their eyes has been an arsenal of slander. He is one man of whom no orthodox minister has ever told the truth. He has been denounced equally by Catholics and Protestants. Calumnies have been heaped upon his name and memory from every quarter of the world.

"I am amazed at the ministers who can not tell the truth about an enemy of the Church," said the lecturer. "As a matter of fact, almost every pulpit for more than 1,000 years

has been a mint in which slanders were coined." Voltaire filled all of Europe with the product of his fertile brain. He was restless. Essays, epigrams, tragedies, poems, histories, novels, and comedies were poured from his pandor of superstition; nobles and priests were sacred; pea- fertile mind by the score. It seemed that every faculty of the human mind was lodged somewhere in the most wonderful man of the age. At the same time, he was busy with speculation, hearing the gossip of the courts, listening to the scandals of the priests: again alive to all the theories of the philosophers and the discoveries of the scientists. With the eyes of Argus he watched, and with the arms of Briaræus struck. For sixty years he waged unrelenting war. He way a diplomat, going to The Hague, were he attached him- in him, for the first time, literature was crowned. In spite of his surroundings, Voltaire was a believer in God and in what he was pleased to call the religion of nature. He at-

He thought of the Diety as a father, as the fountain of justice, of intelligence, of mercy, and the creed of the Catholic Church made him a monster of cruelty and stupidity. He attacked the Bible with all the weapons at his command. He assailed its geology, its astronomy, its idea of justice, its laws and customs, its absurd and useless miracles, its foolish wonders, its ignorance on all its subjects, its insane prophecies, its cruel threats, and its extravagant promises. At the same time he raised the God of Nature-the God who gives rain, light and food and flowers and health and happiness-He who fills the world with youth and beauty. The earthquake at Lisbon in 1775 changed the theology of Voltaire. He became convinced that evil is here now and forever. The establishment of the existence of an Infinite Being is beyond

the conception of reason, he thought. Beyond the imagination of man, probably or possibly, where the zenith and nadir meet, this God can be found. Voltaire fought with every weapon at his command. Often his apologies were open insults. His recantations were a death was kept a secret. The Abbe Mignot made arrange thousand times worse than the things he recanted. He took ments for the burial on the Romilli-on-the Seine-more than what he said back by giving more. He did not intend to give | 100 miles from Paris. Sunday, on the last day of May, 1778, priests the satisfaction of seeing him burn or suffer. He declared that he would say that Pascal is always right, that if resemble an invalid, posed to simulate life, was placed in winged, like moths: he was charged with having written St. Luke and St. Mark contradict one another it is only a carriage; at its side was a servant, whose business it was to proof of the truth of religion to those who know how to understand such things, and that another proof of religion is that the great lord was going to estate, drew the body of the that it is unintelligible. He gave the best years of his won- great Voltaire out of Paris. All night they traveled and the derful life to succor the distressed and oppressed. He resable in the world if I had not been exiled to it, and where cued the innocent, defended the poor, tried to reform the place does not make the man, nor the scepter the king, for there is nothing wanting to my perfect happiness except the laws of his country, and do away with the horrors of torture. ents afterward the Bishop received a letter forbidding the Voltaire was not a saint. He was never troubled about the burial of Voltaire. But he could not be removed and was salvation of his soul.

All the theological disputes excited his laughter and ridicule. He was better than a saint. The most of the Christians of his day kept their religion, not for every-day use, but for disasters, as ships carry life-boats to be used only in the stress of storm. He believed in the religion of humanity-of good and generous deeds. For centuries virtue had been painted so ugly and sour that vice was regarded as beautiful. Voltaire taught the beauty of the useful, the hatefulness of the superstitious. He was not the greatest of the oets and dramatists, but he was the greatest man of his time-the greatest friend of freedom and the worst enemy of superstition. He filled the air with painted moths-but not with Shaksperian eagles.

The lecturer quoted the tribute paid Voltaire by Goethe, and Carlyle the old "Scotch terror," with the growl of a grizzly bear, who attacked shams because he hated rivals, was forced to admit that Voltaire gave the death stab to superstition. It was the hand of Voltaire which sowed the seeds of liberty in Jefferson, Franklin, and Thomas Paine, Reference was made to Toulouse, the town in which every year there are two great and Holy events celebrated-the expulsion of the Huguenots and the blessed massacre of St. Bartholomew. A touching tribute was paid to Jean Calas, a martyr of the year of 1761. The persecution and execution of this man was called to the mind of Voltaire. It set him on fire; he wrote a history of the case, and for years he filled Europe with the groans of Jean Calas.

The judgment was annulled and thousands of dollars raised to support the martyr's family. This was one of the deeds of Voltaire. Several other instances of the kindness of the man were cited, and the lecturer declared with all the eloquence at his command that a better man at heart never lived, and asked, "Why should the worshipers of God hate the lovers of men?" The lecturer declared that all religions had practiced persecution. Instead of doing good for mankind religions, in the days of Voltaire, closed their eyes. Voltaire closed his eyes to the light of the Gospel and origin of all religions is the same. He proved that religion made enemies-philosophy friends-and that above the rights of God were the rights of men. Such a man God would not suffer to die in peace.

If allowed to meet death with a smile others might follow his example, until none would be left to the holy fires of the auto da fe. It would not do for so successful an enemy of the Church to die without uttering some shriek of pain. For a thousand years the clergy had manufactured facts to fit this theory-this infamous conception of the duty of man and the justice of God. There is no record in the world where the uplifted hand of murder has been paralized-no truthful account in all the literature of the world of the innocent being shielded by God. Said the lecturer: .

"Thousands of crimes are committed every day. Men are at this moment laying in wait for their human prey: wives are whipped and crushed, driven to insanity and death: little children begging for mercy, lifting imploring, tear-filled eyes to the brutal faces of fathers and mothers: sweet girls are deceived, lured, and outraged, but God has no time to prevent these things, no time to defend the good and protect the pure. He is too busy numbering hairs and watching sparrows. He listens for blasphemy, looks for persons who laugh at priests, examines baptismal registers, watches professors in college who begin to doubt the theology of Moses and the astronomy of Joshua. He does not particularly object to stealing if you don't swear."

Such, said Colonel Ingersoll, is the common belief in religion. Now and then a man of genuis and intellectual honesty has appeared and denounced the superstitions of his day but he had to make a hard fight against the public. Superstition gets its power from the terror of death. It would not do to have common people to think that they can deny the Bible, refuse to kiss the cross, contend that man is greater than Christ, and then die as sweetly as Torquemada did after pouring molten metal into the ears of an honest man, or as calmly as Calvin after the burned Servetus, or as peaceful as King David after advising with his last breath one son to assassinate another.

The Church has taken great pains to show that the last moments of all infidels are ones of wretchedness and terror. Upon the death-bed subject the clergy grow very eloquent. sparkle with delight. It is the festival. They become veritable hyenas upon such occasions. Unsatisfied, these ministers paint the terrors of hell, and gaze at intidels writhing in the coils of the worm that never dies. They see them in flames-in oceans of fire, in an abyss of despair-and are bappy in the description of the scenes pictured.

"Let me die in peace" is the auto da fe presided over by God. At the death of Voltaire, at the age of \$4, he was a man of greatness, of wealth. Around him were thousands of flatterers. He had lived in luxury, and towards the last of May, 1778, the priests began to think that God would for get Voltaire, and the whisperings of Paris spread the rumor that the great man was on his dying bed. When asked, two days before his death, if he acknowledged the divinity of the Lord Jesus Christ. Voltaire pushed the attendant aside and said, "Let me die in peace." Voltaire expired in a moment of tranquility. He took the hand of his favored valet de chambre, and said, "Adieu, my dear Morand, I am gone." These were the last utterances of the great man. Like a peaceful river, with green and shaded banks, he flowed without a murmur into the waveless sea where life is rest.

"Let us be honest," said the lecturer. "Did all the priests of France do as much for civilization of the world as did Voltaire or Diderot? Did all the ministers of Scotland add as much to the sum of the human knowledge as David Hume? Have all the clergymen, monks, friars, ministers, priests, bishops, cardinals, and popes from the day of Pente cost to the last election done as much for human liberty as Thomas Paine? What would the world be if infidels had never lived? The infidels have been the brave and thoughtful men: the flower of the world: the pioneers and the heralds of the blessed day of liberty and love: the generous spirits of an unworthy past: the seers and prophets of our race: the great chivalric souls, proud victors of the battle-fields of thought, the creditors of all the years to be.'

The lecturer then went into detail about Voltaire's secret burial and the fears "that on the morning of the resurrection Voltaire might, through confusion, slip into heaven." Some of the infidels were burned and their ashes scattered to the winds and seas. Others were thrown to wild beasts. What would be done with Voltaire? He had known the history of Adrienne le Couvreur, a beautiful actress, denied burial. His the body of Voltaire, clad in the dressing gown, clothed to keep it in position. Six horses, that the people might think next day found the court-yard of the abbey, where mass was performed and Voltaire's remains laid to rest. A few mourallowed to remain until 1794. Before Voltaire was dead the

foundations of State and throne had been snapped. Labor and thought became friends. For 400 years the bastile had been the outward symbol of oppression, but the battle-cry of "Vive le Voltaire," on July 14, 1780, showed the spirit of the people. Buried in stealth, over 100 miles from Paris, in 1791 permission was given to place in the Pantheon the ashes of Voltaire, and a whole nation looked with admiration upon the removal.

The savior of Jean Calas, the destroyer of superstition, was honored as no man was ever before honored in France. One night upon the ruins of the famous Bastile the remains of Voltaire were allowed to rest: the conquerer was resting upon the conquered: throne upon bastile, the fallen fortress of night, the body of Voltaire, from whose brain had issued the dawn. Thus the multitude saw the body of Voltaire, and while the people were trembling with love and awe a priest was heard to say: "God shall be avenged!" But the tomb of Voltaire was violated-ghouls, in the name of the gospel, desecrated the grave: they carried away the body of Voltaire. The tomb was empty. God was avenged, but the world is filled with Voltaire's fame. Man has conquered, the lectured declared that Voltaire was thoroughly equipped for his work and had every subject as though he had become its master.

"With a woman's instinct knowing the sensitive nerves just where to touch-hating arrogance of place, the stupidity of the solemn, snatching masks from priest and king, knowing the springs of action and ambitious ends, perfectly familiar with the great world, the intimate of Kings and their favorites, sympathizing with the oppressed and imprisoned, with the unfortunate and poor, hating tyranny and despising superstition, and loving liberty with all his heart. Such was Voltaire writing 'Œdipus' at 17, 'Irene' at 83, and crowding between these two tragedies the accomplishment of a thousand lives."

#### A WONDERFUL WRITING MEDIUM. AUTOMATIC WRITING THROUGH W. T. STEAD.

The Christian Commonwealth, (England) has a reportorial interview with Stead the editor of the Riview of Reviews, and one of the most influential writers and editors of England, which is not only of interest to Spiritnalists as showing the wide extension of their cause, and profound influence, but as a manifestation of spirit power. It also shows that mediumship to be at its best must be cultivated along the line of mental discipline and education.

The reporter begins by describing the editorial rooms, and the throngs of people who come and go from the poor woman seeking advice and influence to the cabinet minister.

Mr. Stead's own room is crowded with photographs of notable people and curious relics. Among others I noticed Cardinal Manning, Miss Willard, and the Prince of Wales; whilst a bust of the People's Cardinal looks down on his friend and admirer as he sits at his desk. Over one door is inscribed "Expect great things from God," over another, "Attempt great things for God." Mr. Stead showed me a pistol which belonged to Oliver Cromwell. A clairvoyant, he told me, to whom he handed it, who had no knowledge of its history, at once identified it as having been owned by a "man with a big nose," through which he kept saying, "Praise the Lord!" and then correctly named the original proprietor. A Turkish urn, in which rattle the bones of a Christian,

affects a sensitive medium with feverish symptoms. During the earlier part of the interview Mr. Stead walked about his room as his usual habit is. I began by asking:-"Are you a Spiritualist?"

"I never call myself a Spiritualist. I am simply an investigator of phenomena which as a rule are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction, but I am quite open to be convinced that the truth may lie in any other direction. If any one can bring me a better working hypothesis that than of spirit-return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming I hold to my working hypothesis. That seems to me the only possible scientific attitude to take up in relation to any phenomena whatever.'

"But are you sure of your facts?" "Yes, I think I may say that I am absolutely certain

of my facts.
"You might give me the details of one of those in-

"With pleasure. Here is one which will perhaps illustrate this point as well as anything. Some years ago staying with my brother, who lives about ten minutes' walk from the station. At twenty minutes to three it I could not lay my hand upon a time-table I simply (owner of the machine) is in a state of frenzy. She immediately wrote her name, and said the train you expected to-morrow will not be possible. B-

railway station on my way from Hartlepool to Redcar.' I then went off to the station. On arriving there I that will be excellent for both you and M. went up to the time-table to see when the train was due. It was timed to arrive at 2.52. The train, however, was beginning and end of each communication) she said, I said that his head was bad, and that the worry he had am in the train, rounding the curve before you come to the Redcar station; I will be with you in a minute.'

'What is the matter?' 'Well,' said he, 'yesterday, you know, I had the Chairman of our American board there, asked. My hand wrote, 'We were detained at Middlesbrough for so long; I do not know why.' I put the parents in my pocket, walked to the end of the platform. The result was the trial could not go on the feet of priesthood for justice. We can no longer per in my pocket, walked to the end of the platform, and there was the train! The moment it stopped I went up to my friend, and said to her, 'How late you are; what on earth has been the matter?' 'I do not know,' she said. 'The train stopped so long at Middlesbrough, it seemed as if it never would start.' I then showed her what my hand had written.'

No, she had no knowledge whatever that she was

at finding that she had done so.

using my hand, twice or thrice quite correctly, but once the message got all wrong: how it harvered, but once home?" the message got all wrong; how it happened I do not know, but I suppose in this kind of subtle mental telephone you are liable to cross-currents, just as you are messages, cannot impair the scientific value of the fact fiable fact.'

that you have accurate information on many occasions. "Does distance in any way affect the success of

communication? "So far as I can ascertain, it makes no difference hatever. "How did you find out that you had this wonderful

faculty, Mr. Stead? "The answer to that question takes us on to the further questions of communication with intelligences purporting to be on the other side of the grave.

It was the intelligence that guided my hand that told me about it, I had no idea, nor, so far as I know had anyone, either in the Psychical Research Society or among the regular Spiritualists, that the mind of a livng person could use the hand of another person at a listance and write a message. But the intelligence that controls my hand while writing one day suddenly wrote, 'Why do you think it strange that I should be able to write with your hand. Anyone can write with your hand,' 'What,' said I, 'do you mean that living people on this earth can do so?' 'Try it; you will find that any of your friends can use your hand to write messages which they wish to communicate to you. This seemed strange, almost incredible, but I promptly put it to the test, and found that the fact was exactly as she had said?

"She "Yes; I said 'she' because the Intelligence which ommunicate that piece of information to me alway rofesses to have been a lady friend of mine who died a ittle more than twelve months since. She was not a very intimate friend, I had only seen her twice in my ife, but there was a great deal of sympathy between us. She was a journalist, as I am, and deeply interested in most of the movements in which I am working.

Mr. Stead showed me the lady's portrait, "Julia. She was a pleasant-faced woman, under middle age pretty substantial, apparently, and not very spirituelle looking. "She appeared to a friend of mine," Mr Stead resumed,"who was a still greater friend of hers, at a country house where I was staying. That friend was much disturbed because she could not hear what was said, and she asked me if I knew of any medium or clairvoyant who could hear any message that her dear friend might have to state to her. I then said that my hand had begun to write quite recently, and that as l knew the lady in question she might possibly use my hand. The next morning before breakfast I gave my friend on the other side an opportunity to write; she wrote, and she has written ever since."

"Really, Mr. Stead! How do you know it was not

your own sub-consciousness?" "That is just the question that I asked her. She gave me a test which seemed to me, and I think will seem to you, quite conclusive, that whatever intelligence it was that moved my hand it certainly possessed i nowledge which the deceased lady possessed, but which I did not. The whole story is accurately written out in the chapter 'From the Other Side,' in my Christmas Number. It was my hand that was used to write the narra-tive attributed to "Rose." I have altered the names, but the two tests mentioned there were substantially the

"I was not at all intimate with Miss. A-("Julia" the message from her to me could not relate to my antecedents, but there is no question whatever as to her knowledge of facts not known to me which she has communicated to me. But I will give you an instance of the kind you asked for. A small thing will suffice, and although this does not refer to life on the other side of the grave, it related to facts quite beyond my own knowledge. The information was communicated to me exactly as a man would tell you an item of information that was of importance. I was going down to Preston one day to see the trial of a Foster printing machine, which I hoped some day might print a daily paper for me. I left home on the 18th August last with the intention of going to Preston in the afternoon to see the trial of the machine on the morning of the 19th. The owner of the machine had gone down a day or two before to arrange for a trial of the machine on the 19th before the chairman of his American board. When I left home I told my wife that I should not be back till the next day. On arriving at the office at ten o'clock, my hand, in the presence of my secretary, wrote this:' As he spoke, Mr. Stead took down a substantial diary, turned to August 18th, and read off the following entry, I following the words with my eye whilst I took them down in shorthand. The writing was rather straggly, though not large, sloping backwards, the words I was at Redcar, in the North of England. A foreign lady who does some work for the Review had to meet me at Redcar railway station about three o'clock. I was sage" from "Julia:"-

"I want to tell you that things are not going quite occurred to me that 'about three,' the phrase used in her letter, might mean some time before three, and as Preston to-day; the machine will not go right, and Basked her to use my hand, and tell me what time the The machine was tried on Wednesday morning (the train was due; this, I may say, was done without any previous day), and when it was working something previous communication with her upon the subject. broke, which will have to be mended, and the trial which a free man, and all because laws were created and enforced was due at Redcar station at ten minutes to three. I at the Metropole ; you can telephone him, and he will every child born, and labled it total depravity! Think saw that I should have to leave at once, but before tell you that things are so. I am quite sure that you will starting I asked her where she was at that moment. not go to Preston to-night. I do not want you to be My hand wrote, I am in the train at Middlesbrough disheartened about that machine; it is a good machine, but the delay will give you time to go to America, and

late; three o'clock came, and it had not arrived. At whatever to believe that anything had gone wrong with five minutes past three, getting rather anxious, I took a the machine, I telephoned to the Metropole, and found souls, and with manacled limbs and soul underneath the slip of paper from my pocket, and taking a pencil in that Mr. B. was there. I had expected he would be at cruel heel of despotism, they have sought this God my hand asked her were she was. At that moment she wrote her name (they always write their names at the gard and ill. I asked him what was the matter. He prayers have been devoutly murmured, blessings invoked, the cylinder. The result was the trial could not go on. I was so put out that I was physically sick, and my wait. The lovers of liberty must now be heard. This head is bad yet. 'Then,' said I, 'what about going down to Preston to-night. Mr. B? — 'Oh,' he said, it is no the throne and wisdom in the dungeon of the outcast, use you going down to-night; the machine will have to has raised its hands upon our land and, as in the past, be repaired.' I then smiled and said, 'I knew all that the one of power still covered with the blood of inno-

writing with my hand, and she was considerably amazed been written with my hand at ten o'clock that morning."

"And you had absolutely no other communication "And you had absolutely no other communication about the machine than that from 'Julia,' and until you received her message you fully intented going to Pres-

"I had absolutely no other communication, and the lask every mother in this Nation and every daughter message from 'Julia' changed all my plans. Thus I arrived at womanhood, to join me in demanding of know that an intelligence which is not my own mind is national and State administrators why their silence in the electrical telephone. You get mistaken messages able to and does occasionally communicate things to me occasionally, but a mistaken message, or many mistaken of which I know nothing. That is a verified and veri-

"What she says is this: That sometimes she is able to see what is going to happen, but she is not allowed o communicate. Sometimes she is permitted to communicate such information, and at other times she loesn't know anything at all about it any more than we

"Can you give me any instance of this prevision or

the part of your Intelligence?"
"Certainly. The very first day on which she ever wrote with my hand she made a statement as to something that was to happen to a friend of mine concerning a long journey which she was about to take in the outumn. My friend laughed at the prediction, and said that it was absurd. So did everyone connected with her. But the intelligence that controls my hand calmly and constantly repeated her assertion. My friend, she said, would make that journey, notwithstanding everything that seemed against it. When my friend made engagements to attend public meetings in October or November of which I knew nothing, my hand wrote remonstrances saying that the engagements had been made but that they would have to be cancelled as the journey would have to be taken. Down to the very last my friend ridiculed the story and laughed at the idea that she should alter her public engagements merely because my hand said she had to take a long journey which she was quite determined not to take. All the same it came true to the very letter.'

Journalists, take heed. I remarked to Mr. Stead that if what he regards as his own "particular patent pet liscovery" should stand the test of time, it would give him, as a journalist, a supreme advantage over others. Exactly," he replied, "simply incalculable. Think of what a change would be affected by being able to receive a message from the heart of Russia or America instantaneously without the use of the telephone, telegraph, or any other mechanical medium of communica-

(Written for the LIGHT OF TRUTH )

### THE MOMENTOUS QUESTION.

MRS. A. H. LUTHER.

It seems quite out of place for me to occupy one line n the columns of your paper, but the frequent solicitation to speak to my many friends far away, is my only apology. It is certainly gratifying to your readers to see the Light of TRUTH so completely filled with houghts, coming from such as have wisdom to speak, and courage to call attention to the scenes now being rehearsed, either under the cover of night, or in the hallowed vaults made sacred by the tortures there applied to the poor unfortunate victims becoming the prey of these most gluttonous sons of God, dressed in their sacerdotal robes, representing Christian piety; and tuning the ear to catch the first command given by the infallible powers of the world, Popes Leo and Satolli, of Italy, whose ignorance is a disgrace to this age. And with the black club of St. Cyril of the fifth century in the hands of this brutal power, drawn ready to shiver the fine steel blade of American liberty, and utterly destroy the last vestige of our institutions, grown from our Declaration of Independence, giving to all equal rights to life, liberty and the pursuit of happiness, which impregnated for birth our constitution, and gave through the highest courts of human equity a liberty never before introduced into human society. It is-no longer necessary for us to uplift the curtain which past ages have dropped, to view the traceless shadows which Roman Catholicism has cast upon the civilization of the world far, from the sepulchers of bigotry, superstition and intolerance, in which lie the decaying powers of the priesthood, embalmed in a mass of corruption giving off (as one ex-priest after the other opens the door) a stench suffocating to the fine sensibilities of the American, is reaching forth the long bony fingers from the hand of Rome, blackened by the age of crime, not only to stab the heart of our Nation and tear into pieces our Declaration of Independence and National Constitution, but, as in the destruction of Alexandria, level to the ground our library, public school buildings and all institutions of learning, and burn every thought of human freedom, and every expression of human genius, which the energies of the universe have coined, within the human brain and the liberty bequeathed us by the sires and matrons of the revolution, have scalled forth and are now histories of the past and present. For thirty-four years I have been upon the public

tion has moulded cliffs, crags, caves, and declivities in which the lives of millions of humanity have been thrust into most abject slavery. Within the homes I have heard many histories from woman, wife and mother mourning the degradation because of her sex; and man, husband and father longing in anguish for an intellectual power so necessary for the slave to become by a religion which has stamped the devil's seal upon of the innocent laughter rippling over the baby face until a sunshine, coming from a mother's love, a father's tenderness producing a brilliancy leaving the throne of God within the clouds of superstition, and labled total depravity, with the devil's seal. I am not surprised "On receiving that message, which," said Mr. Stead, that millions of humanity have kept silent, while the "I did not expect in the least, for I had no reason priesthood have forged manacles of iron for their bodies and riveted chains of fear and superstition around their the feet of priesthood for justice. We can no longer wait. The lovers of liberty must now be heard. This before you came,' and produced the journal which I have just shown you, and read the message which had been written with my hand at ten o'clock that morning."

"And you had absolutely no other communication which leads her sons to the gallows, thrusts them into which leads her sons to the gallows, thrusts them into ind until you jails and prisons, and her daughters from seven years of age the commencement of the Holy Fathers taking them into the confessional box, until death, are taught to massacre virtue and despise the sacredness of woman's life. I am a mother of children and granchildren, and

> when their curses are being poured into our lives, paralyzing our loves, destroying our hopes, and shutting

> out of our homes the sunshine of tenderness, covering

"How far does your intelligence know things that all with the mantle of restlessness, until the fountain of maternity abjures the associations from which flows through its life the immortal soul into this vortex of

Why are our public schools interfered with? Why are thousands of our children, because born of parents of the religion of Rome, removed from these schools, and in ignorance pass through life in our country of boasted freedom to be mere chattels of priestly power? For no reason only that Rome, the manager of ignorance, the throne of despotism, the inaugural of a religion ever ready to curse a world to save itself has spoken. Shall we, as mothers, longer submit to the helplessness of the past and present? Must we, through our children, belong to homes made comfortable by position or wealth turn a deaf ear to the agonies of the mothers whose babes are crying for food and dying in rags because her toils get not sufficient response in this land whose reputation for prosperity exceeds that of any kingdom upon the face of the globe? We and our children have suffered enough; we have cried "peace! peace! but there is no peace." Mothers' sons, unassisted by her, have shown themselves quite incapable of administering a Republic to meet the demands for the most perfect, intellectual and moral culture of her daughters and themselves. In no instance has this inability shown more glaringly than removing thousands of children from the advantages of a public school education, to be kept in unmitigated ignorance under the control of Rome in parochial schools. What of the influence of these schools? Our citizens must know, that nine-tenths of those educated in them, living in this country, are enemies to our government and ready, should an opportunity offer, to kiss the toe of Satolli, the American Pope of Italy. The records of the parochial schools are sufficient to say they should have no abiding place n this nation. Not only by the emigration to our country do we see the degradation, but we read it in he histories of the world, when the Church has had full control of the education of the people. For centuries the civilization of Europe was under this power. Though Italy is the home of the parochial school; yet Dr. Sidney Strong tells us that in 1862 eight out of every ten Italians were unable to read or write. In 1860 seven out of every ten married couples could not sign their names to their own marriage certificates, and this country sends to us a Pope. Also in 1860 seven out of every ten Spaniards were unable to read or write. Our citizens must know that Ireland has almost entirely been under the control of this system of education.

In the year 1875 there were 100,000 people in the State of Massachusetts who were illiterate: ninety-four thousand of them were foreign born. Germany has public schools-it sent less than one thousand; Ireland mainly under the control of the parochial school, sent sixty-seven thousand. Every fourth Irishman that landed in Boston Harbor was not able to write his own name, according to the census of Massachusetts for

Look at the people of the republics of Central and South America. From their birth education has been in the hands of the Church, and the only recognized school is the parocnial. All through these divisions of Mexico comes but one report, only a small per cent. could read or write, which establishes the fact that parochial schools have failed to teach the people how to read and how to write. In looking over the countries of Europe, Spain, Italy, Portugal, Ireland, and France, as well as South and Central America. While they submitted to the system of the parochial school, the masses were dwelling in ignorance. If the Roman Church can mention one nation whose children they have taught to read and write, we could have a little consideration of their claim. Since the establishment of common schools in Italy, only about thirty years ago, great Church troubles have existed. The Roman Catholic religion is seriously in danger when the people are educated.

Instead of Italy being under the yoke of priestly ower of 1860, and wrapped in almost impenetrable darkness of national ignorance, she has overthrown the temporal power of his Holines the Pope and now boasts of the education of her young people. Look at the divisions of all Europe and you will find education passing from the control of the Church into the hands of the States. From Southern Italy to Northern Sweden all are moving in the direction of a system of education controlled entirely by the States, and made entirely secular. Both Europe and South and Central America send these results to the United States. And we, as mothers, beg of you not to take the old, cast-off, dirty, ragged garments of Rome, to clothe the educational deands of even the Jesuit's child, born and raised in America. It will not do: it is not large enough; too short at both ends; its texture too coarse, and colors all faded into cardinal, all of which the ideality and sublimity of our children ignore. Catholic mothers, unite with us in protecting your rights in this country, and we will assist in placing your children (though born without life's necessities and raised with little care) side by side with the more influential Protestant of this land. Come to us, we will remove your daughters from the horrors of the confessional box by placing the box along with the slave block as relies of the dark ages. Not by the bullet and shell, but by justice to every Catholic mother and her babe.

St. Louis, Mo.

During the past month Edgar W. Emerson has been our speaker. The meetings during his brief stay with us have been well attended, and the hall at times crowded to the utmost by an intelligent and critical audience. His world-wide reputation as a test medium bringing out many who knew little of our philosophy, yet anxious and willing to be con-vinced that there is no death.

One incident I will relate, which, perhaps, will be of interest to your many readers. In the audience was a gentleman by the name of John F. Doerbaum, an entire stranger to Mr. Emerson, to whom Mr. Emerson gave his brother's initials, A. D., which was not recognized at first, until Mr. Emerson, to make it more convincing, gave the brother's name in full, "Alexander Doerbaum." Then followed a more convincing proof of spirit-return to the same individual.

During the year of 1872 Mr. John Doerbaum and Charles Leavy were clerking in one of our courts, Mr. Leavy was a Spiritualist, and frequently talked to Mr. Doerbaum on the subject, and finally agreed upon this test. Whichever passed to the other side first agreed to return, if possible, and take the watch of the other from the left side pocket, where they

Leavy did not forget to fulfill his solemn promise.

Mr. Emerson gave the name of Charles Leavy, then rushing down the aisle to where Mr. Doerbaum sat, threw his arms around him, and taking the watch out of Mr. D's. vest pocket and placed it in his right hand, giving the name of Charles Leavy and the message "I live."

At the conclusion of which Mr. D. arose in the audience, exclaiming: "That is the test, and to all thoughtful minds such evidence cannot fail to convince."

Mr. Emerson left many warm friends, whose only regret

was that he could not remain longer with us.

The progressive cuchre and dance given by the Ladies'
Aid on the evening of the 3d inst was an enjoyable affair and a financial success. MRS. CHARLES STEINMAN, Sec'y.

Many a saddened heart was filled with joy by the sweet and tender messages from those gone before.

Mr. Emerson left many warm friends, whose only regret

St. Louis Spiritual Association.

#### Duluth, Time.

We wish to give you an account of some seances given here by Mrs. Jennie Moore of Chicago, at the residence of Mrs. George W. Sherwood. Mrs. Moure has been here two were skeptics, an i who had never seen materialization. She held a seance every evening. Each night the sitters were different, so, of course, the manifestations differed some, but most all that were present had some of their friends come then called for a committee of ladies to retire with her to another room where they thoroughly examined the few articles of clothing she put on. All claim it is impossible for her to produce any of the manifestations after such an examina tion. But a doctor here said she had one small white under garment on, and she might produce some light effect with home. that, so list night she consented to wear only two black under garments, black stockings and a black wrapper, with not even an inch of white about her, or the cabinet, and the seance was more grand than usual under those conditions, for most of those who came wore white, and one came, the daughter of Mrs. Sherwood, who had been in the spirit world some years, in full form, robed in the most beautiful white, and stayed for full ten minutes. She improvised poetry on the occasion, and opened the cabinet door so we could see the medium at the same time.

At last night's seance there were only eight present, as you can see by the signatures at the botton. There were eighteen spirits materialized, all were recognized. There also appeared a man, full form, in full dress suit; he opened the cabinet door and conversed for full fifteen minutes with the former seances a colored man, and some of his friends came, gave their names and he recognized them.

Several Swedish people were present at some of the former seances, and their friends came and talked to them in fright and run like a jack rabbit at the mere mention of a their own language. There also appeared at one seauce a man who is not yet buried, who lies in the vault here; he was an I. O. O. F., there were seven Odd Fellows present, and he gave their sign of recognition, and all present recognized for a spiritual lecture, the Campbellite elders sagely made him. He has only been in spirit life about seven days.

JOHN E. GARVIN, MR. AND MRS. GEORGE W. THOMPSON. MISS FLORA THOMPSON, MR. AND MRS J. S. MERRILL, MR. AND MRS. GRORGE W. SHERWOOD,

#### Hamilton, Can.

Brother G. Walrond.

Among the strangers were Colonel Monaghan, the United States Consul, his friends, and a press reporter, who gave topaper. He said "the spirits proceeded in a very eloquent and spiritual wants of spirits in the body. incid manner to explain the belief of Spiritualists, and with skeptical that Mr. Walrond had prepared his answers in advance, but the reporter was asured by the audience that such was not the case.

After the invocation the control in his opening remarks said the spirits were not opposed to religion and worship as generally understood; they consider that creeds are the result of the wrong interpretation of inspired thought by erring humanity. The worship of the Supreme Being is the fundamental truth of all religions, and, consequently, in the opinion of the spirits, as voiced by the medium, a conscientions Moslem, or Buddhist, or Confucianist is as good as a Christian.

The questions to the medium were then read, and he answered them in a manner equally oracular. The first was: "Is infant baptism right?" To this the medium replied that it was a relic of barbaric ceremonialism, and should be discarded by enlightened people.

The next query was an opinion in regard to the music of the spheres, and the medium spoke at some length on this subject. He said harmony was the fulfilment of God's law on earth, and then he went on to indicate that when humanity becomes spiritually attuned to appreciate the mighty music of the spheres, poverty and crime will cease, and the brotherhood of man and the Fatherhood of God will reign.

ual communion who is not well versed in music and mathematics." To "listen to the music of the spheres" is a poetical

Universes and worlds, spirits and human beings are a gathering of musical strings, which, when in perfect order, produce the most divine harmony, matter being simply a low state of vibration, while spirit is the highest vibration of life, man constituting the grand octave between the two extremes. Just as the discordant notes of music sounded harshly upon the human ear, so did the various opposing influences of human existence produce spiritual discord to the soul.

Live up to a thorough knowledge of the laws governing physical and spiritual life, let "Love" ever reign supreme, do good whenever you can, and the "music of the spheres" will T. Lyons, Secretary. sound and resound continually in the very heaven you have made for others as well as for yourselves.

The "Coming Religion" was another subject handled by the guide in a manner most satisfactory. The religion of the future must be a religion of "Love."

#### Portland, Ore.

The Church of the Spirit has become a household word

Great credit is due Mrs. Flora A. Brown for the coursge to start and carry on these independent meetings. How well she has succeeded is told by her large, well filled hall of thoughtful and intelligent people. Some of them come be-lieving our religion a farce and a mockery, but find instead that ours is the real and true Church of the Spirit, where Benton. harmony and good thoughts prevail, and they feel better for being there if they are not converted to our philosophy.

Mrs. Brown has accomplished a noble work, unaided save by her spirit friends, and is therefore free to speak and act unhampered by any society.

The interest manifested at the beginning has never waned some saved one whom they thought dead.

Mrs. Brown's method of giving the independent slatewriting is very satisfactory. Before commencing, any one in is free to examine the slate.

There are always two, and sometimes three, messages givmessage is read the slate is cleaned thoroughly by the committee, who are always skeptics.

At a recent meeting, two strangers were allowed to hold the slate with Mrs. Brown, and they were able to hear the writing going on and feel the vibrations, when one of them took the slate from the table it contained a loving message from his mother with her name signed in full.

on March 26th, when we anticipate a rare treat.

MRS. ABBIE C. FRENCH.

#### ATTENTION SPIRITUALISTS!

The First Society of State Spiritualists and Liberals of Delphos, Kansas, appeals to all Spiritualists and Liberals in behalf of a worthy mission. We are not begging, nor do we

ask something for nothing. Our society has in contemplation the erection of a hotel upon its beautiful grounds, in order that we may accommodate the visitors attending the camp.

The projective movements are now ripe for action. Our association is legally chartered and stock issued. We can not carry to completion our work without some assistance, we, therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the WEST, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the home-seeker. It being all the better feelings of her hearers, and touch them as Mrs. the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the LIGHT OF TRUTH for one year to any name designated by them.

Now, friends, here is an opportunity to spread the good cause in a two fold way, and thereby help to build up the fu-

ture work of Spiritualism. For full information and details address I. N. RICHARDSON, Sec'y, Delphos, Kan.

#### Western Kansas.

Leaving Wichita we came to western Kansas, where there are but few Spiritualists to be found on these wide treeless plains. I came here to Dighton and out to Loyd's weeks, and has converted nearly two hundred people, who ranch at the request of Mr. Loyd, one of my converts when in Wichita. It was a biting, cold day when we arrived at Dighton, and found our new brother there, with a new topbuggy, that he told us was parchased expressly for our accommodation, while we made his house our home, for all time and talk with them, and were recognized. Mrs. Moore used a to come. We were but a little while in crossing the inter cabinet which was thoroughly examined each night, she vening distance between the depot and his home, twenty miles away. But that cold night ride, after twenty years residence in gas and electric light -blessed cities, we never will forget it, because of the suffering that it caused a dear little angel by our side. His kind hearted wife shed tears of gladness over "our keeping our promise" to come to their

Inquiry elicited the fact that, with the exception of this family, there were no other Spiritualists in the county. Loyd was determined that we should be heard, however, and so on the Sunday night following we spoke to a crowded house in the church at Ravenna. For almost two hours not an eye ave. was turned away from us, and at the close every test was pronounced satisfactory. It was with difficulty that I could get away from those people, and the next morning before I was out of bed two men rode several miles to Loyd's to learn more about that "New Truth."

Mr. Mandigo, a leading citizen, of Ravenna, together with several others, became converts, and requested me to repeat our visit, but circumstances prevented our doing so.

Two weeks from the date of our arrival at their hospitable home we unwillingly bid adieu to our kind hostess and the his wife and others present. There was present at one of new buggy and fast horses of this wealthy ranchman and came up to Dighton on the A. T. & S. F.

The town is a small one, and blessed or cursed with a truly close-communion order of churchmen, whose souls take Spiritualist.

promises to "call and see" us. We are waiting to see if they will tell the truth. Promised, but did not keep their promise.

Not to be defeated in this way a liberal friend and prominent citizen, a Mr. Stevens, secured the court-house and announced that we would speak there on Saturday night on "Spiritualism." Now, behold the result: There is only one paper published in the county, and this evening it contained a flaming notice, that on Saturday night representative Lib-The Spiritualist's hall was filled last evening by a most erals would speak at the court-house. There is a clique here, sympathetic audience to listen to the trance speeches of of which these elders form the controlling part, determined that their poor little shorn lambkins shall not be gobbled up by those awful heretical people who believe in a spirit world, animate with permeating life of an all-pervading day a very favorable review of the proceedings in the local spirit, where ministering spirits really do minister to the

Do not frown if I say, confound such mock believers in a a facility and comprehensiveness that would suggest to the spiritual religion. They have the form of such religion, but not only do they deny its power, but like stumbling blocks stand in the way of others' reception of the good news, that God is a living and not a dead or far-off essence of ambiguous, etherealized, centrifugal, protoplastic, elementary senti-

What an increment of evil? Yet they refuse to enter into council with those who appeal to king Reason as judge, and

seek only to bring peace on earth, not a sword. We have almost daily letters asking us to go to Colorado, California, to return to Wichita, and see the results of our work, though we do not know where we shall be led, but will ter engagements; will also speak at funerals. keep you posted. DR. LEE.

#### NOTES FROM ALL POINTS.

Fort Worth, Tex.-The United Spiritualists of this city tendered Mrs. Mattie E. Hull a set of resolutions at the close of her engagement, that any speaker may be well proud of. A copy has been sent to her, and also published in a local paper of Texas.

Troy, N. Y.-A correspondent writes: "We had a glorious meeting on the 26th ult, our hall being filled with anxious people. One of Mrs. Reynold's controls gave us a short lecture as the first attempt, much to our surprise and pleas-Pythagoras said: "Let no one enter the temple of spirit- ure finally. Dr. Carpenter, Mrs. Holmes, and a minister also spoke. The latter would not give his name or denomination, but said that he belonged to a school of ministers who were expression of a great truth, for every human soul who is in studying Spiritualism-that it was true, and that if Spiritualtouch with the soul or spirit of the universe may listen to ism was eliminated from the Bible, its value would be dethat music and comprehend its divine significance.

Waverly, N. Y.- The Spiritualists of Waverly are fortunate in again securing the services of Mrs. Mary C. Lyman Cincinnati, O. to speak to them the last two Sundays in February. She is nergetic worker, and thoroughly unselfish in her Already we have evidence of thoughtfulness on the subject of future life by those who have listened to the truths given by her guides. We congratulate the Spiritualists of Trenton, N. J., in having her with them through the month of March, and Address 54 East Broad Street Norwich, Conn. doubt not her efforts will be crowned with success .- Mrs. C.

Englewood, Ill.-Since our last notice in your valuable paper our Sunday evening meetings have been well attended. Several are showing signs of development, and some manifestations occurred at our last meeting already. Still there is yet room for more earnest workers. Some say that the manifestations are the alphabet to Spiritualism, and that we should not always remain in the alphabet, but go higher into among the progressive Spiritualists and honest investigators of Portland.

the theosophy and philosophy of Spiritualism. To such I wish to say that the alphabet of Spiritualism is the only means that will enable us to read intelligently the theosophy and philosophy thereof. And as a schoolboy begins with the alphabet and carries it all through the higher branches gaged. of learning, so we must always carry the alphabet of intelli gent Spiritualism with us. What is a theory without a demonstration?-Yours fraternally for the truth, Dr. C. T. H.

Biloxi, Miss.-I read in the LIGHT OF TRUTH about the DeLeon Springs for a camp-ground, and I hope that it will succeed. But I have a parcel of ground, about fifty acres or more, right in Biloxi, within the corporate limits of the town, and facing the L. N. R. R. on the south and bounded north but has steadily increased, and many have been awakened to by Back bay, which I will offer at a reasonable price, either the truth; some by her honest and intelligent explanations for a spiritual camp-ground or to five or six Soiritualist and convincing arguments, and others by a message from families. Our climate is almost the same as that in Florida, and so much nearer; it is eighty miles to New Orleans, and sixty miles to Mobile, and we have about 5000 inhabitants. We also have a Methodist camp ground. Now, if you know of anyone who would like to come South please address them to me. If you would kindly advertise it in your paper per en to show that it is not a prepared slate. After the first haps some Spiritualist would be inclined to come to Biloxi and settle. So far my family is the only Spiritualists here .-Respectfully, J. Kuhn.

Columbus, O.-We have been having Mr. Harry Arche and wife with us again for the past two weeks; they are stil with us. We would like to keep them with us always if posible, for they are doing a grand and noble work, and daily adding to their list of friends. If the wonderful We will celebrate the anniversary of Modern Spiritualism manifestations during Mr. Archer's seauces of the past week were minutely described they would form a small volume, having one circle of twenty-seven people. Eighty one spirits communicated with their friends. Mr. Archer is busy from morning until midnight with private sittings and seances, always giving satisfaction. Those who come once are sure to return. The three mediums, Messrs. Archer, Herrick, and Foster, the boy medium, have held three combination circles at my house, each one of the three being for the benefit of the others. Forty persons attended one circle. It is a treat to witness the brotherly love and harmony existing beween these three gifted mediums. They have proven to be honest, upright, true, and noble-hearted.-Mrs. Danforth H.

Watertown, N. Y .- Mrs. Carrie E. S. Twing was with us during the Sundays of February, and held four week-evening seauces also. Her meetings were thronged. It is a wonder to everyone who knows what an indefatigable worker she is that she is able to endure so much. During the month she was absent several days each week speaking elsewhere, and she literally has not a moment to herself. We have never had a speaker here who could come so fully in sympathy with Twing can. No one can hear her without being benefited. The theme underlying all her discourses is the Brotherhood of Man. She almost always moves her audiences to tears, and no matter how much oppressed with care a person may be, she makes him take a better, more hopeful, and brighter view of things, bringing him into love and sympathy with all mankind, and he feels that others entertain the same sentiment toward himself. The society has engaged her for three months of the coming season, Mrs. C. M. Nickerson, of Wollaston, Mass., is now here and giving ex-cellent satisfaction.—F. N. Fitch, Corr. Sec'y.

AND PLANT BOOK IT IS A WONDER. A few of its special features. The International Free to all enclosing for 10 WM. HENRY MAUL Statups for return postage than one-third size cost.) Write to-day, mention this paper and address 1711 Pilbert St. Philadelph

#### MEDIUMS AND LECTURERS.

Oren Stevens, the boy medium, may be ad dressed 155 Freemont Street Dayton, O. G W. Kates and wife will lecture in Pittsburgh, Pa., during March. Address 375 Wylie

U. G. Figley will accept lecture engagements Terms given on application. Address at Deanance, Obio.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed at 171 Pine Street, Muskegon, Mich.,

Will C. Hodge would be pleased to make ecture engagements. Address 315 West Van Buren Street, Chicago, Ill.

1. W. Dennis 120 Thirteenth Street, Buffalo N. Y., will accept calls for lectures, will also attend funerals in the vicinity of Buffalo. F. Cordon White, trance, test, and platform

medium, may be addressed for engagements. Permanent location, 26 Bishop's Court, Flat C. Chicago. Mrs. Celia Loucks is open for engagements

to lecture and give psychometric readings and lairvoyant delineations. Address 125 W. Hardin Street, Findlay, O.

Edgar W. Emerson may be addressed from March 1st to 14th at 45 West Bay Street, Jacksonville, Fla. March 19th and 26th he will be in New Bedford, Mass.

Geo. A. Fuller, M. D., will lecture during the month of March in Philadelphia. Only a few open dates for the season. Address, 5 Houghton Street, Worcester, Mass.

Lyman C. Howe, one of our veteran and wellknown speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring first-class talent. Address as above.

Mrs. S. C. Scovell, lecturer, trance, test, and psychometric reader, will accept engagements All correspondence answered promptly, Address, 1268 McGee Street, Kansas City, Mo.

Dr. J. M. Temple has closed his engagement in Washington, D. C , andileaves for Marshalltown, Iowa, where he may be addressed for engagements for societies and camp-meetings.

Mrs. O. R. Daniels, trance and inspirational lecturer, can be addressed for fall and win-Address, 4954 South State Street, Chicago, Ill. Until further notice Dr. C. T. H. Benton can

be addressed for lectures, etc., at 771 Sixty-third Street, Englewood P. O., Chicago, Ill., instead of 4co Buckner ave., Peoria, Ill. Will also attend funerals.

Societies wishing the services of C. E. Tisdale for October, November and December of 1893, also for the lecture season of 1894 may address him at his home 547 Bank Street, New London,

T. Grimshaw lectures during March in Albany, N. Y., with May and June still open Will also accept calls for camp-mettings. Home address Glenwood Cottage, Crescent Beach, Mass. Mrs. A. E. Kibby, trance speaker and platform

test medium, will answer calls for above named purposes in neighboring towns and cities. Address 130 Locust Street, Mt. Auburn, Owing to the discontinuance of the Gould In-

dependent Lecture Course in Cleveland Willard J. Hull has the month of May on his hands and is open for an engagement for that month.

W. A. Mansfield, the slate writing medium will start rom Cleveland, O., April 1st for a professional tour through the States. Those living in towns or cities where a medium is needed should correspond with him. Address permanent) 615 Society for Savings Building, Cleveland, Ohio.

Mrs. A. H. Luther may be addressed during Pebruary and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open dates. November and December of 1893 are en-

W. J. Colville is now in Chicago busily engaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Washington Hall, Washington Boulevard and Ogden Avenue, during her engagement in Boston. SPIRITUAL SONGS W. J. Colville's address is 477 West Randolph Street.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as platform test medium. Address 264 East Main Street, Piqua, Ohio.

Oscar A. Edgerly, medium and lecturer, is engaged for the immediate future as follows March with the Progressive Church of Buffalo April with the Religio-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Would like to make an engagement for June. Home address, 43 Market Street, Newburyport, Mass.

#### \$100 Reward, \$100.

The reader of this paper will be pleased to learn that there is at least one dreaded desease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional discase, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its carative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Every man having a beard should keep it an even and natural color, and if it is not so al ready, use Buckingham's Dye and appear tidy

#### Good Night.

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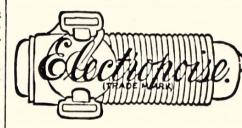
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